Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

Important—Please!

THE Post Office department has just made a new ruling that will affect us seriously. A publisher will now be required to *pay* 2 *cents due postage* whenever the postmaster sends us an advice thatt a subscriber has changed his address. This may seem unimportant to you, but if you saw our mail for one month you could appreciate what this will mean to us. When 100 such advices come to this office in one week it means that $2.00 was collected that week for 2 cent postage due on these advices—or a total of $104.00 a year!

May we ask you—beg you—to notify us by postal just as soon as you contemplate a change of your permanent address and name the new address—please! The deficit we face this year—in fact every year—is too large to compel us to assume this additional expense. And, it is really a quite small request we make—and reasonable!

And, do you remember that we explained in our February issue, page 68, that it costs us 10 cents each time we make a change of address? Please read that short appeal again, and please coöperate with us to save unnecessary charges for address changes. So many of our subscribers take a short vacation, or make a visit of a week or so, and then ask their postmaster to forward their mail (really having in mind their first class mail and not second class mail) to the temporary address. Thereupon the postmaster at once sends us one of these 2 cent due advices asking us to make the change in our mail list, without the knowledge of our subscriber. We then mail the next issue to the new address and within a week or two our subscriber returns home to find he misses the current issue of his magazine and complains to us requesting another copy. This complaint costs our subscriber one penny, but it costs us 20 cents to make the two changes, plus 20 cents for the extra copy of the magazine—total cost to us, 40 cents. Now multiply 40 cents by 100—and more—such experiences and you will appreciate why we feel we deserve your coöperation.

When you contemplate a vacation or a visit *please* ask your postmaster to hold all second class mail for you until your return, or ask a friend to mail you the current issue, and save us this unnecessary expense, and explain to him that you wish only your first class mail forwarded.

But when you contemplate making a permanent change of address drop us a postal advising us! Thanks!—*Publisher.*

Worth Considering! One of our friends donated a subscription of CHRISTIAN FAITH AND LIFE to his pastor. Some time afterward his pastor wrote him: *"Permit me to thank you for your gift. I found it invaluable. It has been a real inspiration to me and has influenced my sermons not a little."* Can't you do this service for your pastor?

Back to my Father and Home

THERE are several important truths in Jesus' parable of the prodigal son that are peculiarly applicable to this generation. Usually when we think of this beautiful story, it is to give attention to the grace of the father. One can arrive at valuable truth, however, by fixing attention upon the sin and repentance of the prodigal.

In the parable this young man allowed himself to grow up in neglect of the inward or spiritual values, and to become wholly absorbed in the outward rush and excitement of life. This attitude had developed until he had lost all appreciation of the fellowship, love and loyalty of home-life, and had come to regard home simply for the outward benefits which it brought him. After a time this breakdown of the spiritual, this absorbing interest in the outward, caused the Prodigal to make of his father a most unusual request. He asked for a division of the family income, in order that he might spend what he called his share without restraint, and in independence of the family. Having received his request, immediately he leaves home, goes into a far country, forgets all family relationships, and spends his possessions in a riot of sense and excitement.

Very quickly his patrimony is exhausted, and he finds himself desolate, hungry, helpless. This experience gives him a new appraisal of the homelife he has repudiated. He realizes the security and abundance which had streamed to him while he had remained in spiritual unity with his father. He sees too a striking contrast between the loyalty of home love and the faithlessness of those shallow companionships which he has been exploiting. Recognizing these things he is ashamed. Pressed with the burden of his own need, and confident of the continued faithfulness of his father's love, he admits the truth to himself, repents, and resolves to go back home. This, in brief outline, is the story of the Prodigal's sin and repentance.

Precisely, now, what was his fault? It seems to me that it was double. First, it was his dullness to spiritual values; his failure to understand that they are basic, that the outward can only be possessed through the inward, that the soul is necessary to vitalize the body. He was a materialist who appreciated only outward things; dull to the spirit, blind to its necessary primacy.

His second fault was his utter selfishness. Father and home were to his point of view only pawns to be used for his advantage or pleasure. He was devoid both of gratitude and loyalty. He was so obsessed with himself that other personalities were not only ignored, they were lost. He had no sense of them.

In the first of these two failures, and to a degree also in the second, the prodigal son is a type of these times. The present age is sense preoccupied. There are notable exceptions, but take the twentieth century by and large, one is compelled to estimate it as an epoch of outward rather than of inward values. Not only has the average man been absorbed in the pursuit of wealth and excitement almost to the exclusion of the spirit, but his intellectual and spiritual values themselves have been corrupted with sense.

For example: Science has displaced philosophy almost entirely in the interest of the age. Our approach to truth is by sense observation alone, to the practical exclusion of man's whole intuitional consciousness. Indeed, the intuitional is denied, and sense experiences are offered to us as the total content of reality.

EVEN in the moral realm the objective has displaced the subjective. Men are substituting interest in social reforms for personal virtues. Prohibition, interracial relations, international peace, housing, child labor, economic justice, sex education, and other such values have displaced personal integrity, justice, truth, purity, virtue. Anyone who has explored at all deeply the mind of the age and its leaders could make a considerable list of persons who are passionately interested in the social values listed above, who are yet nevertheless sadly defective in the personal virtues listed after them.

Men will teach bio-social philosophy, waxing eloquent upon the evolution of the race, and our duty to the future generation, who at the same time conspicuously fail in the matter of ordinary fair dealing toward those with whom they are in immediate contact. They will seriously face a prospect of persecution for the sake of international peace or of interracial relations, and yet be actually guilty of untruth and insincerity in their personal dealings. This is not hypocrisy, it is

a phenomenon in the moral point of view of the times.

Personal morality along with the other inward values has largely lost its authority. It is sense and science (knowledge through sense) and the objective that has caught the imagination of the twentieth century. We are so dulled to the inward that even our spiritual values have to be objectified before we can appreciate them.

This corrupting objectivity has affected religion itself. For many religion has become some casual act of material benevolence, rather than the exaltation of pure spiritual worship. We scarcely understand the creative significance of that prostration of one's whole being, mind, heart, conscience, will, before the perfect beauty of the Holy God, which is true worship.

Perhaps there is no better single illustration of our objectivity and sense preoccupation than the rapid rise of behavioristic psychology. In this one respect Watson was right—his system is a resultant of the sense point of view dominant in our times. Had our generation possessed a better appreciation of inward and spiritual values, Watson's absurd theorizings with their denial of the soul, would have made no impression, and could have gained no currencey. Watson secured a hearing only because the age was objective, shallow. We have been like the Prodigal. We have lost contact with the spiritual and inward. We have failed both to appreciate these values and to realize that they are fundamental.

But despite our dullness it remains true that it was prayer, truth, worship, which made us a free people, which energized our leaders to produce this great Republic. It was these spiritual forces that united us and have carried us forward to a foremost position among the nations of the earth. Our present neglect of these values is our great fault, our serious peril. The depression was inevitable. Unless we recover our spiritual foundations it will be but the first stage in our national decline. How dull we have been!

The body never continues without the soul. When the soul disappears the body disintegrates. This is as true of nations and civilizations as of men. The twentieth century has been forgetting its soul, and it is now in danger of seeing its body disintegrated.

WE need to develop a new conception of righteousness and sin. Righteousness is concerned with spiritual health in the individual and in society. That way of living is good which promotes spiritual health, and by consequence promotes effective social relations. That way of living is evil, is sin, which is contrary to spiritual health and by consequence makes impossible effective social relationships. For example, everyone will immediately admit that stealing, adultery, lust are sins. They promote spiritual ill-health, and make impossible effective social relationships. But prayerlessness and godlessness, while not so suddenly blasting are nevertheless equally destructive, and must therefore be seen as equally sinful.

Let us illustrate the point. Evidently a man can make himself sick by taking poison; but he can make himself equally sick by neglecting to take food, or by gorging himself with food that in itself is healthful. Physical health can thus be violated both by the appropriation of poison and by the neglect of necessary food, or by the unbalanced appropriation of that which in itself is good.

It is the same in the spirit. Stealing, adultery, dishonesty, lust, are poisons. The taking of them is disastrous to the soul. But the neglect of prayer and worship and truth, or the gorging of one's self with sense excitements and the neglect of spiritual interests, or with the sense point of view to the exclusion of the spirit, is equally disastrous. In the long run the one will wreck both the soul and society as completely as the others.

In the parable it is not known what the Prodigal son did in the far country. He may just have been a fool, and wasted his patrimony in a series of wild excitements. The fatal thing, in our judgment, is not what he may have done, but what he did not do. The thought is that he did not maintain his contact with his father and home. He cut himself loose from the deeper spiritual values of life, and flooded his consciousness with a riot of outward excitement, which left his inner nature emaciated and exhausted. We condemn the thief and the adulterer; but from the point of view of God's ultimate spiritual purpose, in what sense are their faults more serious than those of the men who wholly neglect the spirit, or whose appreciation of it is so out of balance that they are lifelong failures?

Spiritual dullness, insensitiveness to the inward is the outstanding defect of the twentieth century. We have reduced worship to a Sunday morning interest, neglecting the evening, which is the Church's evangelistic opportunity, and the week-night hour. We have forsaken religious reading. John Wesley made a fortune by the publication of religious books, which he circulated among his converts. The Protestant Church has always been a reading Church; but today we neither read religious books nor the Church papers, and the Church press is failing, because its constituency has ceased to read. We have curtailed our prayer life. We have forgotten the art of intercession. We have lost our sense of responsibility for our neighbors.

This background of widespread spiritual indifference has made possible the riot of negative teaching in the magazines and universities. The Scriptures have been assailed and denied; their mighty supernaturals have been dismissed; prayer has been explained away; speculative analysis has reduced the soul to atoms; belief in the future life has been dissolved; the idealism of yesterday has been mocked, and its heroes debunked,—this is the fruit of our spiritual indifference.

The great rank and file of men and women who should have called a halt upon this shallow objectivity, this hostility to the spirit, this superficial criticism, have been themselves so occupied with material things and outward excitements, that while they have had some sense of violation, they have not taken these negative assaults seriously. They have allowed them to go on. They have even allowed the youths of their own homes to be corrupted by them.

We have seen a generation drifting away from the Christian faith. We have seen crime increased amazingly and the youth of the land become its criminals. We have seen Christianity becoming a ten per cent interest in our country. We have seen blasting uncertainty enervating men's minds, and we have remained dumb, silent, preoccupied with the pursuit of things.

That the Christian Church should have allowed such a condition to develop in America is a failure without excuse. It is a sin of which we must repent. These shores were settled by Puritans, Covenanters and Quakers. These institutions were founded by Christian men with the Bible in their hands. In America, in 1777, notwithstanding the army was naked and hungry, Continental Congress was as much interested in the people's lack of Bibles as it was in the army's lack of food. That in such a land faith in God and Christ should have become a ten per cent interest, can be regarded as nothing less than a tragedy; and that the Church should have allowed such a condition to develop manifests a failure that must be faced with humility and repentance. We have been careless of loyalties, and like the prodigal son, we have been preoccupied with things, neglectful of the soul.

But our age, no more than this lesson of the prodigal of long ago can have the body without the spirit. We cannot have the kingdom of God and its blessings of high freedom, prosperity and effective progress, if we forget or neglect our relationship to Christ the King. If we omit prayer, if we fail to read the Scriptures, if we fail to meditate upon God's love with adoring worship, inevitably there will be spiritual, moral and economic consequences.

The present confusion and breakdown are unescapable. Lowered ideals must have produced compromised practice. The government must have become corrupt. Confidence must have failed. Industry and trade must have been halted. Political and economic confusion must have resulted.

Good government, prosperity and progress, take them by and large, are but the consequence of right spiritual relationships among the people. Bad government, failure in confidence, depression, are similarly resultants of wrong spiritual relations. The present depression but reflects the inefficiency and non-productivity of human life in which the spirit and ideal are underemphasized. As a generation, we have been out in some far country, away from God, and therefore we are desolate.

BUT now it is time for just one thing: We must arise and go to our Father. God has been sending to us prophets. They are not preachers, they are scientists. When there was no one in Israel who could hear God's voice, he spoke through the stars to the Magi, and told them of Messiah's birth. Similarly today, when our age has become insensitive to God's revealed word, He sends us physicists and astronomers to call us back from our error and confusion. It is the scientist today, not the preacher, who is telling

us that naturalism is a mistake, and the supernatural (the indeterminate) is a fact.

It is the scientist who is telling us that religion has been right all the while; that naturalistic speculations have led the world up a blind alley; that behaviorism with its denial of the soul is as absurd as Mother Goose; that God is not only a probability, but a certainty, the unescapable ultimate, the infinite mind, who alone can make rational this vast frame of things we experience about us.

It is time our generation awoke from its bewilderment. It is time we, like the Prodigal, came to ourselves. Not one great foundation stone of the Christian religion has been moved during the time we have been indifferent to its truths, roaming in the far country of sense. Every discovery of the archaeologist's spade has confirmed some new detail of Biblical history. The more searching our investigations into New Testament history, the more certain has become our confidence in its truths.

The Biblical miracles are today reestablished, for with the indeterminate (the supernatural) scientifically admitted, the moral majesty of the Biblical, supernatural becomes its sufficient authentication. Jesus Christ, God and Saviour, crucified for sin and risen from the dead still stands the supreme truth of the ages, the supreme answer to the needs of the human race.

The future life is a fact. It is out there, and at its threshold is that same majesty of God's judgment throne in which our father's believed. The Holy Spirit is near us. He is our present spiritual resource. He is even today changing sinful hearts into saints. We may not be able to plumb His labors in this, any more than we can conceive His program when at the dawn of creation He said, "Let there be," and it was so; but the Spirit's work is today a fact. He is applying to our hearts the grace of God in Jesus Christ. He is making men newborn.

O, there is bread enough and to spare in the Father's house, while we are in the far country of sense perishing with hunger! Yes, it is time to arise and go to our Father. On every hand the leaders of men are pointing our generation back home. How many times before this crisis broke did President Coolidge tell us that America was drifting, and that the nation must get back to its spiritual basis! President Hoover has been telling us the same. On every hand bankers, industrialists, publicists are uniting to call us to the spirit; and yet even those who call us to the spirit are themselves neglecting the spirit.

And we too are neglecting prayer and worship; forgetting God. This is the sin of America. It is not our bootlegging; it is not our dishonesty; it is not our crime or our sex looseness. These things are wrong, but they are only incidental. The soul of America's sin is that it has forgotten its soul. We have forgotten God; we have left our Father's house, and gone afar into some strange country of sense and excitement and things.

We must not excuse ourselves; excuses are fatal. The only salvation of the Prodigal Son was in repentance and going back home. This too is the only salvation for America. Righteousness is a passion for that way of life which promotes spiritual health, both in ourselves and in our neighbors, and all that which is contrary to righteousness is inevitably sin. Righteousness is not a little negative thing, an exclusion from life of this or that. It is a passionate devotion to spiritual health in one's self and in one's neighbors. Righteousness sent Jesus to the cross. For Him to have refused that cross would have been sin.

There is similarly for every one of us a will of God, a divine purpose by obedience to which we can both realize spiritual health ourselves and promote it in society about us. Passionate eagerness to fulfill such a divine call is righteousness, and everything less than such an eagerness is sin.

If Martin Luther had consulted his personal advantage or safety, and had refused the consecration which took him to Worms, there would have been no Reformation, and the whole human race would have been robbed of its mighty lift. There would have been no thrilling experience of justification by faith, lighting an age out of fear. There would have been no movement for popular education. There would have been no Puritan battle for English freedom. There would have been a different story in the West. America would have been settled by adventurers instead of by moral heroes, and the great Republic would not have been born.

All this was locked up for humanity in that call of God which took Martin Luther to Worms. Had petty selfishness been greater in his heart than obedience to God's call, it would have been, not a tragedy only, but a

sin: for righteousness is a passion for that way of living which promotes spiritual health in one's self and in the race, and all that which is contrary to such health is sin.

We need to get again this deep appreciation of inner values. We need to lift ourselves clear from the shallowness of a mere negative moral code, and to realize that righteousness must be throbbing with moral and spiritual devotion; that it must be positive, creative. We have been unconscious of these truths. We have been neglecting the primary interests of life. We have been preoccupied with sense and the objective and its sciences. We have forgotten God and the spirit. Because we have been neglecting, other men have denied. They have denied and repudiated that which we have ignored. As a result a whole generation has drifted from primary values out into a far country, where it has wasted its substance in a riot of sense and things, forgetful of the spirit.

BUT the hour has struck for repentance, and for a coming back home. God is waiting for us to meet him again around the family altar and in the prayer meeting. God is waiting for us to recover the lost art of intercession for each other. Jesus pictured the Father as down by the gate, waiting for the return of his prodigal son.

Let us think of God in that light. Let us realize that God has invested His utmost in our redemption, even the cross of His own eternal Son. O, it must grieve God that we care so little for that for which He cares so much! And yet I do not want that we should be sorry for God. No, such sorrow would be absurd. God is too great; He is too utterly adequate.

Here is the vision I would have you see: —For each one of us and for all of us, there is in the purpose of God an infinite provision, a boundless wealth; but it must come to the race as a whole through some individual who will receive it; who by doing so will point the way.

God is waiting to lift civilization to a new high level. He is waiting to release into human society a new Reformation, that, like the spiritual tide of the sixteenth century, will lift the human race for half a millennium.

Yes, God is waiting, for He cannot release the wealth of His purpose upon us except as we are ready to receive it. Someone like Luther, marching to Worms, must catch the vision of God's will, and in high consecration lift again an emphasis that will catch fire and sweep the world. Shall it be you and I? Shall we say it and mean it, "I will arise and go to my Father?"—*H. P. S.*

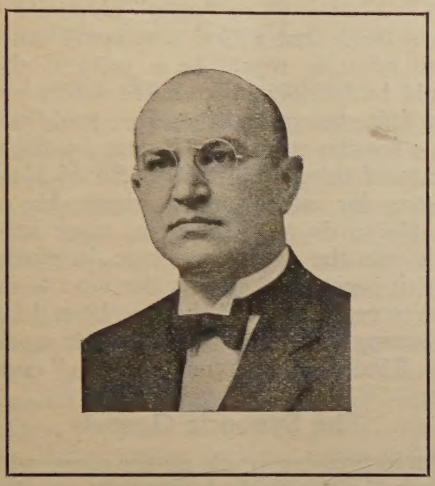
Frederick Hasskarl, M.A., B.D.

FREDERICK HASSKARL was the son of a Lutheran minister, the Reverend G. C. H. Hasskarl, who came to America in the eighties. Dr. Hasskarl was educated in American schools. He took his A.B. at Wagner College, South Dakota, and his Th.B. at the Lutheran divinity school situated at Mt. Airy, Philadelphia. In this latter institution he had the high privilege of studying under such rare intellects and such noble Christian souls as the late professors Theodore Schmauk and Henry Eysler Jacobs. When he was coming to the end of his seminary course, he made up his mind he would accept the first call that was extended to him, and so began his ministry in St. John's Lutheran Church, Bridgeton, New Jersey. It was here the writer met him; and immediately an admiration was awakened for his brilliant mind and strikingly Christian heart that has ripened through the years into a rich friendship.

In 1921 Dr. Hasskarl was called to the pulpit of the Zion Lutheran Church, Wilmington, Delaware, where he remained in labors of increasing power and influence until the time of his translation. He was thoroughly educated in both German and English, and so when the matter of organizing a comprehensive Christian magazine was proposed to me, his name was instantly in my mind as the best adapted person to conduct a department presenting to American readers the movements of Christian thought and faith on the continent of Europe.

Frederick Hasskarl is one of half a dozen men who have made an inerasible impression upon my mind. He was intellectually profound, broadly learned far beyond the average of his profession; and yet he had the simplicity of a child in his Christian faith. He always reminded me of Martin Luther in this respect. I have known two other men of brilliant intellect and great simplicity of

soul, Professor Leander S. Keyser, one of the editors of this magazine, and Professor John Alfred Faulkner, until recently head of the Department of Church History at Drew University. Hasskarl, Faulkner and Keyser—what joy these men will have some day meeting Martin Luther over on the other shore and both thinking with him in the reaches of his great thought, and fellowshipping with him in the simplicity of his child-like faith!



CHRISTIAN FAITH AND LIFE will find it difficult to replace Dr. Hasskarl in its Department of "The Church in Europe." In his last letter, written very shortly before he died, he spoke of a distinguished Lutheran friend of his, who had been preparing last spring a paper on present Christian movements on the Continent. He secured this study for our magazine. It will be his last contribution to CHRISTIAN FAITH AND LIFE. Perhaps this distinguished writer can be persuaded to take Dr. Hasskarl's place. These decisions remain for the future.

The readers of this magazine around our world will miss Dr. Hasskarl's monthly contribution, and those who have labored with him will miss the glad warmth of his heart, the eager vibrant power of his faith.

Yet it is when men go thus, in the midst of their days, in the strength of their powers, that we feel most strongly the certainty of the resurrection. Death under such circumstances is so violent we cannot accept it. We find ourselves constrained to believe.

"In sure and certain hope of the resurrection," said the Havergals when they laid their sainted Frances Ridley's dust under the cedars in the churchyard at Astley, England. It is so we have laid the dust of Frederick Hasskarl in another churchyard. His spirit lives! It could not die! It lives, vibrant, eager, loving, with much wider interests and much larger activity even than as we knew him.—*H. P. S.*

A Soul-Winning Bible Class

THE members of the Hamilton (Ohio) Men's Bible Class believe that they should not only study God's Word as "workmen that need not to be ashamed," but that they should pass it on to others. This class, having a regular Sunday attendance of 175 to 200 men, feel the need of spiritual food and fellowship.

But they are also interested in the "other fellow," and are doing what they can to help him. They are praying and working for the salvation of men. Along with other activities, they are putting into circulation the books of the Moody Colportage Library.

Just lately they distributed several copies of *Calvary's Cross,* a sermonic symposium by famous Gospel preachers. One of these books was placed in the hands of a man for whom they had been praying. He was a man hardened in sin, who ridiculed the Bible and spoke vehemently against the church. In fact, he had not been inside of a church for twenty-eight years, not since he was a boy of seventeen. But one day he read this book, *Calvary's Cross,* and his heart was touched. He saw his sinful, lost condition, and his need of a Saviour. This led him openly to accept and confess Jesus Christ, and unite with the church.

The Hamilton Men's Bible Class believe that such results can be multiplied by the faithful distribution of the Gospel in print, and in this way many may be reached who otherwise would never darken the doors of the church or Sunday School.

Well may other Bible classes and individuals emulate the labors of this class in circulating such soul-saving books.—*L. S. K.*

Amen, to This!

A distinguished lawyer once said to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick him out of my office."

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

A Chinese Convert's Reasoning

ONE way to know that the Bible is God's Word is indicated by the testimony of a Chinese convert. He came to Bishop Boone with an open Bible in his hand and said: "Whoever made this book made me. It knows all that is in my heart; it tells me what no one except God can know about me. Whoever made me wrote this book."

The Name of Moses in the Pentateuch

Those modernists who regard Moses as a "shadowy" figure, and who are not certain that he ever lived, or who think, if he did live, that we know little about him, ought to give more attention to the reading of the Pentateuch. There they would find him mentioned again and again. They would also find that he wrote the Books of the Law. In his suggestive recent book, *Ten Burning Questions,* Dr. William B. Riley has this to say:

> Beginning with the second chapter of Exodus, the name of Moses occurs so often in that single book that it requires at least three full columns in the Analytical Concordance of the Bible to print the lines in which his name appears; in the book of Leviticus, three-quarters of another column; in the book of Numbers, a column and a half; in the book of Deuteronomy, nearly half a column. He is altogether the outstanding figure of this outstanding period.

A Miracle-Working God

Of course, we would expect Rev. Minot Simon, a Unitarian minister of New York City, to reject miracles. In a recent sermon he held that it was a great relief to discard all miracles. We are wondering where the "great relief" comes from. If God never performed miracles, we have never been redeemed from our sins. What "great relief" is there in such a view? If God never will perform miracles, the old world will just go on indefinitely in the same old way. Is there any relief in such a prospect? Indeed, no! The only true relief for the human family lies in a God who is transcendent to the ordinary laws of nature and who can, therefore, bring our redemption from sin to pass. Yes, we Christians rejoice in a God who has not gotten Himself imprisoned in the laws of nature and entangled in the machinery of the universe.

Who Holds "Petty Conceptions"?

The Unitarian preacher named above declared himself "to be free from the petty conceptions of a miracle-working God." We do not see why belief in a God who can perform miracles should be a "petty conception." What is there "petty" about it? One would think that a God who could not perform miracles would be a petty God. He would be terribly limited. He surely would be a finite being, and therefore could not be God; for the eternal God must, by the very nature of things, be infinite. So, if He sees reasons for intervening at times, He must be able to do so. Moreover, since sin has come into the world and wrought much injury, it becomes necessary for God to intervene to repair the evil that has been done. A redeeming God must be a miracle-working God. That is a great, not a "petty," conception.

The Synoptic Gospels

An impressive article on the above subject appears in the *Bible League Quarterly* for April-June, 1932, written by Rev. A. H. Finn, so well known for his critical and scholarly works. He raises questions that have often been stirred in our own mind. Over against the commonly accepted view, he sees no need for supposing that Matthew and Luke were dependent on Mark for their material, or why Mark had to go back to "Q" as an original source. Let us see. Matthew was an apostle—a direct disciple of Christ—and was associated with Him, saw His miracles and heard His discourses. Why was he dependent on Mark, who was not an apostle? Why could not Matthew have written an independent Gospel from his own observations, under the direction of the Holy Spirit, whose guidance was promised to the apostles by our Lord Himself?

More about the Synoptics

In the above-named article Dr. Finn very acutely examines and analyzes both the similarities and differences in the three Synoptics, and makes it clear and convincing—at least, to our mind—that they can be best explained by the view that they are practically independent accounts. Matthew wrote from direct knowledge and inspiration. Mark

wrote under the direction of Peter, who was an apostle and had immediate knowledge of Christ. Luke was associated with Paul, who was also an apostle and who claims to have received the gospel by direct revelation from God. Moreover, Paul was associated with the other apostles, and certainly would have heard from them an account of many details in the earthly life of Christ. Now, we hope that evangelical scholars will judicially consider the view here set forth, to see whether it does not best account for all the facts relative to the Synoptic Gospels.

No Need of Tradition

Neither do we see why the writers of the Synoptics were dependent on what is called "tradition." Think of the idea that Matthew had to consult tradition, when he knew Christ directly and wrote his gospel only a few years after the death and ascension of the Master! Had Matthew no memory? The same may be said of Peter, who, as it were, "coached" Mark in the writing of the second gospel. Surely Paul would not have needed to consult tradition, but must have received the facts recorded in Luke's gospel directly from Peter, James and the other apostles. And more than that, Luke assures us (Chap. 1:3) that he had "perfect understanding of all things from the beginning." He also says in verse 2 that he had gathered his facts, not from vague "tradition," but from those who "from the beginning were eye-witnesses and ministers of the Word." In such circumstances tradition is neither revelant nor needed.

Advantages of the Foregoing View

There are at least two advantages for evangelical faith in the view of the Synoptic Gospels stated above. One of them is this: it treats all the characters concerned, Matthew, Mark, Luke, Peter and Paul, as if they were men of good sense and retentive memories, so that they could report accurately what they saw and heard, and were not dependent on that vague and unreliable thing called "tradition." Besides, each of them surely knew enough to furnish an independent account of what Christ was, did, taught, and revealed. Another advantage is that this view safeguards the doctrine of divine inspiration. It allows for the literal fulfillment of our Lord's promise of the Holy Spirit, who would guide the disciples into all truth and would bring to their remembrance all things that He had taught them (Jn.14:26).

Regulation does not Regulate

Some of us lived in the old days of the saloon, and we know what conditions then prevailed. We also know what conditions prevail now under national prohibition. While they are not perfect—nothing is perfect in this sinful world—they are many times better than they were in the old days of the saloon. Then many attempts were made to regulate the liquor traffic; but everybody who lived in those times knows that it would not stay regulated. Every regulative law was constantly violated. Indeed, the traffic in alcoholic drinks became so sinister and dangerous to society that the people arose in their indignation and fear and put it out of business by an act of national legislation. The men who carried on the liquor business in those days are themselves to blame for the addition of the eighteenth amendment to our national constitution, because they would not permit regulation to regulate. Prohibition today is a much greater success than regulation was in the old days of the saloon.

Shall the Saloon be Restored?

The "wet" advocates are loud in declaring that they do not want the saloon to come back. But we may well ask, "When is a saloon not a saloon?" What are the "wets" going to substitute for the saloon? If they succeed in their efforts, there will be many drinking places on our public streets. Will not such drinking places be saloons? What do the "wets" propose to call them? We have not ever heard of their suggesting another name for such resorts. But even if they do invent a new and more euphonious name, the drinking places will still be saloons. "A rose by another name would smell just as sweet." So a saloon by another name would have just as bad a stench. It would also be just as dangerous to society.

Life Only from Life

Let us take a dip into biology. Prof. Clark, Vernon Kellogg, J. Arthur Thomson and other scientists tell us over and over again that life comes only from antecedent life. They quote approvingly the Latin adage, *Omne vivum ex vivo*. Then whence came the first germ-plasms or living cells? According to the law of biogenesis, dead matter never

could have evolved into living matter by means of "resident forces," because the resident forces were not there. *Ex nihilo nihil fit.* Therefore, spontaneous generation has never been proved, and is, indeed, impossible. Then whence came the first living cells? The Bible gives the only adequate solution. God created them. And God, according to the Bible, is the *living* God. Therefore the law that life comes only from antecedent life is upheld by the Biblical doctrine. Bible and biology agree.

The Persistence of Type

If species—or perhaps we would better say, distinct types—in the vegetable and animal world were not stabilized, the natural realm would be a welter instead of an orderly system. Nature would be so unreliable that men could not subsist. Just think what would happen if one type were constantly merging into something else. If the gardener should plant certain seeds, and they would not reproduce "after their kind," how could he succeed in his work? The same would be true of the farmer and the orchardist. On the other hand, as nature is constituted, the type or species remains stable, so that man can trust nature; while, at the same time, there is enough pliancy in the species that man, by intelligent care and culture, can produce improved varieties, and thus can fulfill the first Biblical command given to man: "Be fruitful and multiply, and complete the earth, and subdue it" (Gen.1:28). The first man was placed in the Edenic garden to "dress and keep" it. This is precisely what man must do with the natural realm today; he must first cultivate it, then preserve it.

Man a Distinct Genus

If evolution is the dominant law of nature, we ought to see it working today in all its glory. Why not? Yet we never see an animal developing into the human status. Why not? Suppose animals did so evolve today, what a *potpourri* we would have! Think of it for a moment. Suppose, when people go out into the jungle, they would find some creatures one-third human, others one-half human, others three-fourths human, and so on, would not that be a terrific regime? What would we do with those part-human creatures? Would we simply let them alone? Or would we send school teachers and missionaries to help them? Or would we introduce them into our human society? If we did, what a problem we would have on our hands! The only thing we can think of to do with them would be to send them to some of our universities and let the professors teach them evolution! If some one replies that these remarks are absurd, we ask, Why? If animals ever did evolve into human beings, why do they not do so now? They would have a better chance now than they had millions of years ago.

The Biblical View a Sane One

It is evident from the Biblical representation that the animals were created to be animals and nothing else. To this end they were constituted with physical life and wonderful instinct, so that they might perform their function in the economy of nature, and so that many of them might be useful to man. Without this instinct, which is evidently a kind of rudimentary intelligence, they could not exist as animals and could not serve men. On the other hand, man was directly and distinctly created as to his mind and fashioned as to his body to be man and nothing else. He is a distinct genus; yes, he is *Genus homo.* In distinction from animals, he is endued with a mind or soul, with self-conscious personality, with moral and spiritual faculties, so that he can have holy and happy fellowship with his Creator. Is not that a sane and uplifting view? And it agrees with facts as we know them; for when man is spiritually regenerated and enlightened, he does have communion with God.

As to Biblical Inspiration

There certainly have been great scholars who have believed in the verbal inspiration of the Bible. Dean Burgon, a member of the British Committee for the revision of the Bible, was a fine technical scholar; yet he wrote as follows:

> You cannot dissect inspiration into substance and form. As for thoughts being inspired apart from words that give them expression, you might as well talk of a tune without notes or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly denounced.

What is a Human Person Worth?

Christianity's estimate of one human being is a very exalted one; for our Lord said that the angels of God rejoice over one sinner that repents. There is a polar difference between the Biblical evaluation of man and that

of the materialist. Some one has made a calculation of man's value as a mere physical entity. It is said that one can buy at a drug store all the chemicals that compose the human body for ninety-eight cents. The materialist must therefore hold himself very cheap. We wonder whether he would be willing to sell himself for two cents less than a dollar. If he is logical, he would; but it is not likely that he would be logical in such a case. But Christianity evaluates man's worth on the principle that he has a sentient, self-conscious and immortal soul, and is therefore of infinite worth for himself and in the sight of God. Which will you choose—Christianity or unbelief?

Christian Evidence

Bishop H. M. DuBose, D.D.,LL.D.

Christianity and War

THAT Christianity is inimical to the fact and spirit of war must go without argument, when the teachings of the New Testament are taken into account. The apparent and deducible inclusions of these teachings are, in themselves, elemental evidences of the divine origin, and eternal fitness, of the evangel. Had the teachings of Jesus shown sympathy with the traditional strifes and reprisals of war, the ideal of his kingdom had become abortive at the beginning. But the doctrines of nonresistance and nonaggression were made conspicuous and steadfast from the first.

In the norms of nonresistance and nonaggression, particularly the latter, found in the sermon on the mount, and addressed to the individual conscience, the whole matter of war and of its involvements are reprobated. "Resist not evil; but whosoever shall smite thee on the right cheek, turn the other also." This is no less a community than a personal charge, as the rational cooperation of the general body is supposed in the latter. The political state is a living entity, with the conscience and responsibility of the citizen unit enlarged; and, therefore, the sins of the state are a judgment on the souls of the best of its citizens, especially, if they fail to account for the measure of individual and collective duty. The state can be no better than the best of its people; it may be as evil as the worst; but, if so, the better elements have been remiss to the point of culpability. Somewhere, and of explicit divine decree, the penalty for lawlessness and war will be visited upon the enlightened sections of every people constituted into a nation.

Throughout the ages of history, the minds of all peoples, to a degree, have been insensible to the abnormity and horrors of war, by reason of the active animal instincts of blood, and the outward accidents and glamours of power and conquest. The pomp and circumstance of war have veiled the carnage of battlefields in romance, and hidden the corpses of immolated millions under chaplets of vain glorious immortality. War is a contradiction of both God and humanity; it is hate, rapine, murder and destruction writ in the uncials of a history that works to its own reversal and undoing. War is a bloody parody of life; the turning into a ghastly jest of the glorious and meetly spoken words: "Let us make man in our own image, and after our own likeness." Truly war is "hell."

It is nothing to the purpose to say that peace is a realization only possible to ideal conditions of society; and that the banishment of war can come only with such conditions. It is the same as saying that a murderless society can come only when all men know and keep the law; that sobriety can become universal only in a time when every man shall have subdued within himself the instincts of appetite. The ideal must be made a mandate before its conditions can be realized. The mandate: "Thou shalt not kill," does not stop with the individual act of homicide, nor yet with that of murder "with malice aforethought;" but it covers the widest orgy of human slaying, entered upon as the

sport of kings, or as the lustful emprise of war lords and admiralties.

What is war? The answer lies deep in the motions and violent impulses of the human mind, when unregenerate, or when left in any degree perverted from the law and standard of altruistic righteousness. A definition of war, given very long ago, describes it as the working of the natural spirit of strife and contention which comes of the contact of variant races and peoples.

This would make war a disease, or a necessary outcome of the multiform relations of the life of the world. Some modern students of monism have ventured to classify war as a part, and a logical part, of that struggle for individual and race existence which constitutes the so named law of the survival of the fittest. Others have referred, at least, a large part of the rationale of war to the claims and rights of the superman, a fictitious creation of Neitzscheism, and the tragic fallacy of the Hohenzollern instigators of the late World War.

Every notable war of history, from the earliest predatory conquests of the Assyrian kings, who justified their maraudings on the ground that their neighbors refused to submit to their oppressions, down to the recent holocaust at Shanghai, has found apologists on some alleged basis of natural right and justification. But it might well be shown, and that with far less expenditure of argument than these apologists have indulged, that no act of aggrandizement or reprisal can be justified, either from the view point of the Galilean code, or the simplest morality of well advised human standards. Disciplinary wars particularly have been odious throughout history. There is a more excellent way.

No sublimer fact comes out of the testimonies of history than the consistency of the evangel with its natal pledge of: "Peace on earth." Many have been the wars of devastation entered upon in the name of Christianity; but a judgment whose tribunal has held through the centuries has shown the Christianity adjured by such wars to be other than the Christianity of the Christ.

The adorable title of "Prince of Peace" is not a designation of fondness, but fits with every utterance and precept of the Galilean. "I came not to send peace on the earth, but a sword," was no license for the onset of carnal weapons; but a declaration of that spiritual warfare that was to be waged with heavenly zeal, itself compassing the mortal conflicts of men, and causing wars to be no more. "All they that take the sword shall perish with the sword," is a full and complete expositive of the letter and spirit of Messianic teaching concerning war. War is the literal and constant contrary of the Messianic institute.

Why is war? Perhaps the why of war deviates but little from its substance as a fact; but there is a philosophy in human motive which may be either sound or specious. It is the specious philosophy of motive that is the incitant and justification of war.

The sum of hate, revenge, lust for empire and other ends of aggrandizement, is not sufficient to account for all, or even half the wars of history. These have contributed their measure; but there is a spirit of war latent in the motions of the race that ranges into a more occult realm than that of hate and lust. The issue of war is a concomitant of human nature, a motion of what the Germans call the *welt geist,* or world spirit. It will be only after the world spirit has been transfigured out of the race, through St. Paul's formula for the creation of the "new man," that the latent seed of inhumanity shall cease to spring up into its own likeness and image. This is not a token of despair; but a challenge of hope.

As Christianity goes forward, its warfare is against war, as against every evil that curses the race. Nor is it less its concern to make manifest every cause and spring of those imaginations of the hearts of men that run to appetite and blood.

In the introduction to the series of articles now featuring this department, we said in the installment for January: "The coming year is destined to be filled with startling, if not tragic, conjunctions of contending forces." How truly these words were to be echoed in the history of the year is even now seen, for instance, in the late onset of reprisal and cruelty by the armies of Japan at Shanghai. This characteristic breach of peace threatened a general conflict, which, indeed, was averted only through a diplomacy of forbearance and foresight, showing how the message of Christianity has impressed the nations, and modified their ancient passion for war.

As I sit forming these sentences, the radio across the way is *plaudering* out the rounds of a brutal prize fight. I have not the slightest interest in the outcome of this contest,

except as to its disgraceful and compromising reflection on the nation which tolerates and permits the licensing of such brutalities. It perhaps seems a pity that the two pugs could not annihilate each other, and thus rid the world of a brace of nuisances; but it persistently comes to my mind that the prize-ring, with its inherent diabolism, is war in miniature. It is the sport and fantastic masking of assault and murder which war becomes, on a scale of vastness and as a frightful mockery of civility. It is the spirit of animality, of ferocity, of the rule of the power of the air, of a diabolism which rises, unaneled and unrelated, from the depths of nadir darkness. It is the original of death, escaped from a keep of the ancient judgment, to disport with skull and cross bones amongst the nations of the earth. The anathema of the faith of the Nazarene is on it.

The history of that which we call civilization is, in fact, the history of war. This strongly testifies to the strength of our already stated assumption that war is largely a spirit within itself, the impinging of a principality whose dominion and rule are in a realm of sense and human abnormity which lies beyond the complete grasp of either the individual or the collective understanding.

There may be an echo of this in St. Paul's words: "For we wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (that is, cosmic places).

Nothing short of the divine sanity of the gospel can account for the fact that, born and testified to, in the midst of a history whose chapters have been written in blood, it should have scored its natal song upon a scroll of peace as white as the cowl of Hermon.

The record of war's consequences and the theories of providence that may be drawn from it have engaged the minds of many. Some, indeed, have included the logic of war amongst the elements of theodicy; and the testimony of the Old Testament, particularly in connection with the wars of the Israelitish conquest of Palestine under Joshua has been invoked. But the militancy of the Book of Joshua must be interpreted in the light of the first Christian century, and not that of the fourteenth century B.C. In other words, there must be applied to that history the rule which Jesus applies to the Jewish law: "It was said by them of old time . . ." "But I say unto you . . ." The historic fact, in no sense, is changed, but rather the historic view point, when Jesus speaks. Jehovah did permit the Israelitish wars; but in the sense in which he permitted Moses to grant a law of divorce to his countrymen—namely, because of "the hardness of their hearts." But under the Christian law neither war nor divorce has any standing.

It always remains a question as to how much the providence and fore-knowledge of God have brought out of war. In any sweep of history, one sees how great events of human betterment, and great increments of civilization, seem to have emerged as the results of even predatory and aggressive wars; but there always remains the equation of a divine alternative; how much more completely and prosperously God and humanity had wrought without the blight of war.

The picturesque language of Victor Hugo in his account of the Battle of Waterloo is in order here: "Napoleon Bonaparte embarrassed God; God could not move in Europe until he had removed Napoleon Bonaparte." Many a war lord, and many a recalcitrant people have embarrassed God, standing in the way of his will; and he must needs have removed them to work his will.

The genius of the Messianic kingdom is to "make wars to cease," and to turn their madness to victory and praise: "He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire."

Much will be argued and hazarded from the side of so-called defensive wars. Is it ever right to resist? Does the spirit of Christianity recognize the righteousness of wars of defense? To answer this question, it is enough to say that war, in a strict definition of the term, has but one side; and that is the side of rapacity, aggression and the wantonness of bloodshed. Protection against this is the instinct of nature; and may become the dictate of duty. In that case, it ceases to be war, from the side of the defender; and must be judged by its instant motives and the impinging of the law of divine justice. The teachings of Jesus, which must stand in their naked verity, strain these motives, as the solar rays are strained through a prism. The sermon on the mount is the prism of Christianity, through which its ethic of war has been derived. In this testimony, it stands as having come from God.

Nashville, Tennessee.

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

The Protestant Church in Europe

HISTORY repeats itself. Hence, we need not be surprised that the Christian church has to face again today enemies as she did in days of old. These enemies are—as some of old—as an aggressive and hostile type. It behooves the Church to know her enemies. Is that everywhere the case?

What about the rise and presence of bolshevism and the society of the godless in Russia? Are all parts of the Christian church aware of the danger which threatens from that quarter?

The enemies of the Christian church in Russia have thrown away all marks and come out into the open. They have organized as a world power determined to fight God and the church to the very last. Under the force of their development they have been driven to this. For God is everywhere in their way. The bolshevists wish to have liberty for their shedding of blood. God says: "Thou shalt not kill." Likewise liberty is demanded for their sexual promiscuity; God says: "Thou shalt not commit adultery." Again, freedom for robbery and theft is their aim, although God has said: "Thou shalt not steal." Family life is no longer considered sacred—in face of the divine injunction: "Honor—father and mother." Every command of God is met by them with a firm, No. God has to be deposed; His altars must be overthrown and new altars erected with the inscription: Behold your gods, which led you forth from Egypt, the land of slavery and bondage, which is to say: from the bonds of religion, capitalism and economic slavery.

In place of the invisible God visible man has enthroned himself with his machinery, inventions and culture. What reason is there yet for the worshippers of God? What purpose is served by the miserable religion of the Christian church? The victorious sweep of bolshevism, so this group believes, is only blocked by the Christian faith. The church must be destroyed so that bolshevism can turn this world into a paradise where there is no more poverty, care and want; where everybody lives in harmony and contentment —bolshevism the producer of the golden age!

Hence, the exponents and agents of this new religion do not hesitate to throw Christians into prisons and to execute them; to drive them away from their homes, and hearths into the wilds of Siberia to die a miserable death. It may seem barbaric to dynamite Christian churches or to turn them into clubhouses; but it must be done if there is to be peace on earth and a new religion is to make men happy.

There is no doubt that Satan is busy here in this reign of the bolshevists—Satan deadens the consciences and brains of men so that no one sees any longer the truth. If it were not so then men would recognize the senselessness of bolshevism's ideals; for concrete proofs may be furnished that Russia, where bolshevism has ruled for years is indeed anything else but Paradise. Whatever is shown to the tourist travelling in Russia as proof of the wonderful success of the new economic and cultural life created by bolshevistic ideas and propaganda is mere deception. The truth is: the country does not flourish, the people are not happy; the new liberty has revealed itself as new slavery. How can Satan ever make happy? Did the serpent in the garden of Eden keep his promise to Adam and Eve?

However, Russia was not content to keep her new philosophy and religion for herself. She was eager to make propaganda for both in other countries, especially in Germany. The soil for this propaganda was prepared foremost among the working classes. Socialism and science helped to make the reception of the teachings of bolshevism easy. . . . Socialism won in the first place among the laboring men by sympathizing with his miserable condition and by promising him a better and brighter future; also by its appeal to the working man for selfhelp. The godless philosophy of Marx with its slogan: "Reli-

gion is opiate for the people" helped the teachings of Socialism to gain the ear of the people all the more.

"Socialism and Christianity," says Bebel, "are like fire and water." The denial of God became hatred of God; this hatred of God became likewise hatred of the church. The church appeared as the biggest enemy of the people, an impediment to every intellectual and social progress. The preachments of Bebel were reinforced by the teachings of a science, as well as by an infidel philosophy and a false theology.

It is painful to admit that the church is not entirely innocent of the decay of faith and the falling away of the masses. She herself furnished gravediggers for the burial of the faith of the people. Alongside of a theology based on the revelation of God she permitted another theology which had for its source and basis human reason and she made science the standard and rule of faith. The divine character of the Word of God was undermined; there was no longer any Word of God; only the word of man remained. Theologians of the church were referred to as witnesses wherever men sat in judgment over God and the Bible. The spirit of scepticism and criticism found only too quickly its way from the halls of the universities into the rooms of the lower schools, colleges and even public schools. Doubts, criticism and unbelief rather than fear of the Lord were implanted into the hearts of the young. Thus, the propaganda of bolshevism found a ready soil—much had been destroyed already.

However, not all manifestations of godlessness are of the same kind. Not all flow from rebellion against God; there are in many cases deep misery and helplessness behind apparent hatred of God. Again, there is much religious ignorance among the so-called atheists: "They do not know what they do." Of course all this does not change the fact that the rank and file of the atheists, freethinkers and godless have mobilized and unfurled the flag of Antichrist with all passion and fury. Here is war and not peace, war to the finish.

What will the church do? How will she arrange her order of battle? The answer can only be this: only Christ can be her leader; only His command is supreme and this command we have in His Word. And this Word calls for defense and attack. The church has always practiced such defense and it is only timely, the demand of the hour, that the church train men and workers ready to defend the church against the attack of unbelief in every form. Her ministers and preachers are to be made acquainted with the attacks of the godless so as to meet them in a successful way.

While the defense of the church is to a large extent in the realm of the intellect, it is necessary to remind ourselves that the art of apologetics (defense) has as yet little saving power. It seems to be a fact that in matters of the intellect the atheists have the last say. This may be not conceded—by all—but when we remember that what we as Christians wish to prove belongs to another realm and sphere we can readily see that the unbeliever apparently is triumphant—because we cannot prove to him and others what does not admit of ordinary proofs. The natural man does not comprehend the things of the Spirit of God, for he is carnal. What then is the task of Apologetics? to remove stumbling bocks; this may be done in many ways, by word, teaching, instruction and deed (practical Christianity).

Now as to the attack of the church. This must be made by the sword of the Spirit: the Word of God. Not merely against the intellect, but also against the conscience of man. For the conscience of man has to do with sin and guilt. These are more important than intellectual scruples. The Lord sent His apostles out to attack: "Go ye into all the world." His Word was the weapon which they were to use. This weapon gained the victory. Hence it is the duty of the church to preach this word. Everything depends on this preaching—in all simplicity and faithfulness.

The endeavor to fill the churches by means of great and attractive preachers and "timely" sermons will not win the battle; it is the Word of God which must be proclaimed which is to break down the barriers of Satan. His Word is fire and power; it is the right instrument to attack the battlelines of the enemy.

The cry of the atheists and infidels need not worry us—neither all persecutions of Christian churches and schools; for we have the promise of the Lord concerning His church: "the gates of hell shall not prevail against her." Yet we should be on our guard against the wiles and snares of Satan. He is ever seeking to lead us away from Christ, His Word and our heavenly calling. He is striving to make us disloyal to the clear commands of our Lord to make disciples of all

nations, to lead men into the Kingdom of God, which is not of this world, which will pass away. The Kingdom of God is an everlasting Kingdom. With its appearance and coming the reign of Satan will cease and all the kingdoms of this world shall come under the rule and power of Jesus Christ.

Wilmington, Delaware

THE PULPIT

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Just Plain Sin

Clarence Edward Macartney, D.D.

Our secret sins.—Psalm 90:8.

IN his powerful tale, *The Black Veil,* Nathaniel Hawthorne told a sad truth about human nature. The congregation had assembled in the New England Church to greet their new minister. What was their amazement when their pastor appeared in the pulpit veiled in black? Some conjectured that his face was marred with a disease, the ravages of which he would thus hide from his people; and others, that he was bearing a burden of recent bereavement; and others, that it was a token of penitence for sin. Thus passed the weeks, the months, and the years of a long pastorate, and never once was the black veil lifted from the countenance of the minister.

At length his summons came, and he lay dying on his bed. A neighboring minister had come in to pray with him, and before leaving him, besought him to lift the veil from his face, that its secret might not go down with him into the grave. At that, the dying man raised himself in his bed and said:

> Why do you tremble at me alone? Tremble also at each other. Have men avoided me, and women showed no pity, and children screamed and fled only from my black veil? What, but the mystery, which it so obscurely typifies, has made this piece of crepe so awful? When the friend shows his inmost heart to his friend, the lover to his best beloved, when man does not vainly shrink from the eye of his Creator, loathsomely treasuring up the secret of his sin, then deem me a monster for the symbol beneath which I have lived and died. I look around me, and lo, on every visage a black veil.

The mystery which the black veil was supposed to typify was the mystery of secret and hidden sin. There are three kinds of secret sins: First, those which are known to ourselves, but not to our fellow men. Second, those which are known to the world, but not observed by us. And third, those which are not known to ourselves or to the world, but are known to God.

The black veil on the minister's face was a symbol of sins known to ourselves, but not to others. There is a man whom we all know best—ourselves.

In one of his great visions, the prophet Ezekiel was taken into a chamber underneath the temple court at Jerusalem. Here he saw every form of creeping things, and abominable beasts painted or carved upon the walls of the room. Before these filthy pictures, loathsome objects, the inventions of depraved minds, stood the seventy elders mumbling their heathen incantations and waving the censors filled with incense. Then the angel said to the prophet, "Son of man, hast thou seen what they do in the dark? Every man in the chambers of his imagery, for they say, the Lord seeth us not, the Lord hath forsaken the earth."

In the temple above they worshipped formerly Jehovah. But in the secret place of idolatry and imagery, they bowed down before the grinning images of Baal and Molach. The real man is the man who worships in the dark, where the eye of the world cannot follow him.

These secret sins, however unnoted, or even unimagined, by the world, inflict their damage and hurt, for there is nothing so fine and delicate and sensitive as the soul of man. According to the old fable, at the center of Solomon's mystic staff, there was a worm eating its way through the rod. So secret and

hidden sin eats its way through the rod of man's strength and influence. There is always the risk, too, that by the constant indulgence of such a sin, one shall come to think of it as not a sin and accept it as something fixed and permanent in one's life.

These sins not only do their hurt and damage, but they inflict their punishment. There is always the dread that what is known to the heart should suddenly be disclosed to the world. Even when the sin seems to be most carefully disguised and covered and hid, it may be known to others. Moses looked this way and that way, and when he saw that no one was looking, he slew the Egyptian and buried him in the sand. He thought that his secret was covered up in the earth, and was amazed to discover when he attempted to rebuke two of his fellow countrymen, that they knew that he had killed the Egyptian. Conscience, too, inflicts its punishment, and there is the knowledge that what is known to ourselves and hid from the world is known to God. "Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance."

Though no mortal e'er accused you,
Though no witness e'er confused you,
Though the darkness came and fell
Over even deeds of hell;

Though no sign nor any token
Spoke of one commandment broken;
Though the world should praise and bless,
And love add the fond caress;

Still your secret sin would find you,
Pass before your eyes to blind you,
Burn your heart, with hidden shame,
Scar your cheek with guilty flame.

The second kind of secret sin is the sin which is not noticed by ourselves, but is noted by the world. It should give us occasion for humility and for earnest searching of heart when we remember how readily we detect faults in others. In a letter written to his wife at the close of the Peninsular Campaign in 1862, after severely criticizing the administration at Washington, McClellan adds:

Perhaps I have really brought it on myself, for while striving conscientiously to do my best, it may well be that I have made great mistakes, that my vanity does not permit me to perceive. When I see so much self-blindness around me, I cannot arrogate to myself greater clearness of vision and self-examination.

When we think that others are blind to their faults, it is well to remember that we may be afflicted with the same blindness. The sin which in others looks so odious, in us takes on a different appearance simply because it is our own. David's wrath kindled at Nathan's recital of the parable of the lost lamb, how the rich man had slain the poor man's lamb. It was not until Nathan said, "Thou art the man!" that the guilty king saw his own transgression and repented.

Oh wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us,
And foolish notion.

Then there is a third kind of secret sin, the sin which is not known to us nor to the world, but is always known to God. There is in the human heart a mystery of iniquity which lies beyond the ken and gaze of men. When Elisha, with inspired vision, saw to the depths of Hazael's heart and discerned and described purposes of evil and crime, as yet unknown to Hazael himself, Hazael cried out in protest and amazement, "Is thy servant a dog that he should do this thing?"

I saw recently a map of the world showing in black the portions which had not yet been explored,—and remarkably few, too,—certain areas around the North Pole and the South Pole, a part of South America, sections of the Arabian desert, and a very limited area in Africa. But in every human heart, there lies an unexplored hinterland where we have not yet travelled and where unknown beasts of passion and of evil range. The dark continent is still the heart of man.

What are some of the reasons why secret sins can exist in our hearts, and that we all must confess with the Psalmist, "Who can understand his errors? Cleanse thou me from secret faults." One is the subtle way in which sin insinuates itself into man's life. How slowly, softly, without break, without dislocation, sin gets hold of man's life. That is the most dangerous thing about sin. It works in the dark. In nature we speak of the law of protective coloring. There are certain animals which have a coloring similar to that of their habitat, and therefore have a degree of protection. So this enemy of the soul, sin in our hearts, has what we may call a protective coloring and fits itself perfectly into the background of our lives.

Then there is the natural tendency of the heart to think well of itself and to refuse to think evil. Sin makes a man unwilling to face himself, and always sin has an advocate

within our breasts which would strive to persuade us that there is no sin there. We must take into account, also, the power of habit. Conscience becomes blunted, and the more a man sins the less sinful his sin appears to him. It is easy, also, to look upon our sin through the glass of custom and of human fashion, and to adopt a popular view which is wrong, and thus deceive ourselves by thinking we have no sin. "If any man say he has no sin, he deceiveth himself; and the truth is not in him." We are at once the greatest masters in deception, and the greatest victims of it.

The sudden appearance of sin where it was not supposed to have existed is of a nature to warn us against taking too easy and comfortable views concerning ourselves. Probably neither Moses nor his friends imagined that one of his chief sins would be anger, and yet in the day of provocation, he smote the rock twice and for that sin was forbidden to enter the land of Canaan. Abraham, to himself and to others, was a man of faith; yet in the crisis of danger the man of faith lost faith and denied his wife before the Egyptians. Peter ardently boasted that he would stand fast, though all others should forsake Christ. No doubt he himself and the other disciples, too, thought that he spoke the truth. But in a few hours the pointed finger of a servant girl revealed the sin that had been lurking in the life of Peter.

John Brown had a saying that we are like old coins,—it takes the heat of the fire to bring out the inscription on the coin. So it takes the heat of temptation to reveal us to ourselves and others. Until we are absolutely certain that, placed in the same circumstances and subjected to the same temptations we would not act similarly, there is no occasion for us to congratulate ourselves.

The perfection of the law of God is such that it renders it impossible that a fallen creature should understand what his heart is like. . . .

Heaven's sovereign spares all others but himself,
That fearful sight, a naked human heart.

It was the thought of God's examination and vision which made the Psalmist say, "Thou hast set our iniquities before Thee, our secret sins in the light of our countenance." When we measure ourselves by ourselves and compare ourselves with others, there are many sins and transgressions which escape our notice altogether. Only in the divine light are they revealed. Only in the light of the last Judgment, when everything that is hid shall be uncovered, and all secrets revealed, shall we know what the heart is and how necessary it is that it should be cleansed by nothing less than the precious blood of Christ.

Pittsburgh, Pennsylvania

Current Religious Thought

The Soul of Sir Walter Scott

C. H. Buchanan, D.D.

SOMETIMES father time fails of his attempt to erase the names of great men from his scroll. After a whole century, the name of Sir Walter Scott stands out clearly before the world's lovers of poetry and good fiction. On December the twenty-sixth, at 2:30 p. m., 1832, Scott quietly fell on his last sweet sleep.

What was it in Scott that makes one want to refresh his memory and to treasure his deeds? Was it his literary talents, or was it the inherent superiority of the man? Let us see if we can decide.

Some of his contemporaries shortly after his death would not concede to him so much as native greatness. Yet, these critics are forgotten today, and Scott is remembered with gladness. As a poet he won from Lord Byron this encomium: "Scott can be jealous of no one." By this we deem that he meant that Scott stood on a par with the best of the poets. We of today may judge of him more justly than his contemporaries, since to real worth distance lends enchantment.

Scott was born in Edinburgh on August 15, 1771. Till he was eighteen months old

he was a normal, sprightly child; but one morning he awoke with a slight fever, and two days later he awoke without the use of his right leg,—from infantile paralysis, a disease unknown to the medical science then. Every known remedy was used to no avail. So, careful attention was given to build up his general health. He was kept out of doors, on the hills with the sheep. Eventually, he gained some use of his limb and came to walk fairly well.

His education was as good as might be given a delicate child. He early learned to read at home, and became an omnivorous reader of stories and light literature. At college, where he spent three years, he learned Latin, German, French; but was practically a failure in Greek. He did better in Italian, and became widely read in its literature. He had little, or no musical or dramatic gift.

He studied law and was admitted to the bar in his native city. But law was to him dry, and since he saw that "barristers often enriched themselves at the expense of their clients," and since money held no temptation for him, he became writer to the Signet, as assistant to his father. Later he became Clerk of Sessions, and eventually he was made Sheriff of Selkirk County,—which two offices he held the rest of his life. In neither office was the work burdensome.

All the while he must care for his health, so he spent some weeks at Bath, England. Here at the age of twenty-six, he met an excellent French lady by the name of Margaret Charlott Carpenter. That he experienced Tupper's definition of a youthful emotion stands to reason:

> Love,—what a volume in a word;
> An ocean in a tear;
> A seventh heaven in a glance;
> A millennium in a moment.

When he returned home there was but one name upon his tongue. Shortree, his young man friend said of him: "Scott is *sair* beside himself about Miss Carpenter." Scott wrote his mother: "Her principles of religion are very strong. This I know will please you much."

His poetic gifts revealed themselves early. Among his mother's treasures was found written with a pencil in a boyish scribble, a poem of twelve lines of merit, describing Mount Aetna, to which his mother added: "My son Walter's first poem, 1790." His first published poem of length was his *Lay of the Last Minstrel,* which was well received; 44,000 copies were printed and brought him $3,800. His next, some think his best poem, was *Marmion,* of which 50,000 copies were printed and netted the publisher $10,000. Scott's share was $2,500. His next was *The Lady of the Lake,* which was very popular and had an enormous sale. In the last two Scott poured out his very soul of native loyalty and Scotch heroism.

Scott came to feel that his greatest gifts were as a mine untapped. Putting his publisher under a $10,000 bond for secrecy, he published his famous *Waverley* novel, which took the world by storm. This was followed by the long list of Waverley novels by the "great Unknown." These and other publications place Scott in a pinnacle of literary fame, to which no other literary man dared to approach.

At the height of his fame and prosperity, it was whispered that his publishing firm, Ballentyne & Co., of which firm he was a silent partner, had failed. When this news reached the accomplished Earl of Dudley, he exclaimed: "Scott ruined! The author of *Waverley* ruined? Good God! Let every man to whom he has given months of delight give him a sixpence, and he will arise tomorrow richer than Rothschild!"

A Greatly Beloved Man

This remark would indicate Scott's popularity, and the affection with which he was held. When *Redguantlett* came out later, "it was to be found on every center table in Scotland." Like his old uncle, he "never lost a friend or made an enemy." At first one would think that in this he was designing, but later one finds that such was but a natural trait with him. To the last he made friends. Rich and poor, peasant and King, all sought his company. King George IV must have him in his home in simple *bon homi;* and the King must visit Scotland, and offer Scott the *Laureateship,* which he declined because he felt that he was not suited to shadow the King and write flattering verse about every act of royalty. So the King conferred on him a *Baronetcy,*—the highest honor the King could confer.

Every one loved Sir Walter. He was called, "the best loved poet that ever lived." The birds, animals, children and servants were all on the best of terms with him. There was something canny about this. On the streets of Edinburgh, a stray dog ready to snarl at every one else, ran frisking up to Scott in the most friendly manner, to lick his hand and to be petted. When all were ready for a

camping trip, a little black pig ran squealing up to Scott, who said: "Yes, piggie wants to go too." The pig had to be chained and led away to remain lonely at home. The donkeys would caper across the lot to lay their noses over the fence to be fondled by the baronet.

Scott was never snobbish. His friends were afraid that success might turn his head, but there was not the least evidence of this. An Edinburgh lady compared him to a glass on which the bright light fell and passed through. "But, I fear," said she, "for that bit of paper at his side, lest she crumple, take fire and burn up." But, Lady Scott never lost her poise of simplicity, though she enjoyed being called "Lady Scott." Sir Walter never lost his sympathy for the poor, dependent people. He let them pay him a small sum for the brush for fire wood, in clearing the Abbotford farm; but he put the money into a fund to pay for a physician when they got sick. Not a cent went into his pocket. The affection of the people and his royal honors all came unsought.

Nor did he fail to appreciate the worth of the less favored class. While traveling in Ireland, Lockhart and his young friends were discussing the merits of education and literature. On hearing their conversation, Scott remarked:

> I fear you young people have some very foolish notions in your heads. Are you not apt to measure things by some reference to literature, and to think that without such things no one is of much concern? God help us, if that were the true doctrine, what a poor world this would be! I have read books enough and conversed with splendid and cultured people enough in my time; but I assure you that I have heard as high and noble sentiments from the lips of poor and *un*educated men and women while exercising the spirit of severe yet gentle heroism, and in speaking their simple thoughts with friends and neighbors, as I ever yet met with out of the Bible.

Sir Walter's Religion

There was a mystery about the magnetism of Scott that seemed to evade others. May we not safely assume that it was in the heart of the man,—his quiet unassuming religion? Some wanted to call him worldly. Lockhart, his son-in-law, said of him: "The weak spot in Scott's character was his over-respect of the world in general." True, he would rather have seen a Scottish youth leading the Scott Clan carrying the flag, than to have seen him leading the royal army. But, was this not patriotism rather than worldliness? Did he not set as his life-task the reëstablishment of the waning Scotch patriotism?

But, was he religious? Not in an ostensible, sanctimonious, offensive way. But in a quiet, deep, Christ-like way, let us say, he was truly religious. In his youth he was carefully trained by his parents and received the strictest education in keeping with the principles of Christianity. From the great doctrines of Christianity he seems never to have swerved, so deeply were these doctrines instilled into him by his religious parents.

The few passages in his Diary in which his religious feelings are mentioned, show clearly the anchor of his soul. With a serene, elevated frame of mind, he contemplates the soul's relation to his Maker. With modesty he refrains from indulging either in presumptions of reason or the extravagance of imagination in the province of faith. His humble reliance upon the wisdom and goodness of his Maker, and his belief that man is placed in this life not to speculate about it, but to use his best power in blessing mankind and preparing for another life, was indeed beautiful.

During his life he was several times in the grasp of extreme illness which threatened his very life. On one occasion he called his family to his bedside and bid them all fond farewell, expressing his readiness to go. Then, turning his face to the wall, he fell into a prolonged, sweet sleep, from which he awoke to recover rapidly. Such a frame of mind is generally considered a test of religion.

In spending the night in the country, it was his habit to read from the Bible and pray before retiring. While upon his knees on one occasion, the landlord jumped up, saying, "there they come!" The "they" were some men who had been sent for a keg of liquor, which was to him more desirable than the great Sheriff's prayers. When the Sabbath found him far from a place of worship, he would read the Church ritual, sing a hymn (usually a Psalm) and read one of South's great sermons. During his last illness, when Lockhart asked from what book he should read to him, his answer was: "There is but one"—the Bible. In his last moments after bidding his family all good-bye, he said to Lockhart: "I have time for a few words to you, my dear. Be a good man; give yourself royally; be virtuous; be religious. Nothing else will be of comfort to you when you come to lie here." In a few moments the magic wand fell from the beloved poet's grasp forever.

This was the man of whom Carlyle said a few years after his death:

> His life was worldly; his ambitions were worldly; there was nothing spiritual about him; all is economic, material, and of the earth, earthy.

Scott was not educated for the ministry; he never taught moral philosophy. But, Carlyle in his next paragraph but one, says:

> Our best definition of Scott is that he was thoroughly healthy; healthy in body, healthy in soul, a very prosperous and victorious man. Does health not mean harmony, the Synonym of all that is justly order and good and true? A healthy body is good; but a healthy soul is better, is right health. The foul and the foreign will not adhere to him.

Carlyle may not have realized how he double-crossed himself in his criticism of Scott, saying that he was not religious, then by exalting him as being "healthy," then making soul health to be religion. In this last Carlyle was very correct. All through his life Scott's soul health came to the front. He schooled his children to be courageous, and to take risks, as in crossing swollen streams. He told them that, "there can be no virtue without courage; and without courage there can be no truth."

This principle was the key-note of his own life. Without his misfortunes his life would not have been different from other lives who have succeeded; would have been pale, and the world would never have known the hero that was in him. His misfortunes, in place of discouraging him, acted as a stimulus and urged him to do his best.

There was one statement in his Diary which revealed the man. When the storm cloud was gathering, and he had done his best to bolster up his "dear people," he wrote:

> They should not expect miracles but consider the misfortunes to be certain, and only by patience to make it a blessing. I might take to smoking cigars and drinking grog, and by turning devotee, stimulate my brain in other ways. But I have Anne and my wife and Charles to look after.

Here the hero comes to view. Forgetting *self* and caring for *others,* he avoids the abyss into which so many plunge when caught in financial ruin. He would not play the coward and, by self-destruction, leave helpless women and children to bear alone the immense burden.

Nothing could have been more beautiful than Scott's regard for his "Charlott," and his thoughtfulness for her. She, the wife of his youth, the charm of his life and home, was the inspiration of his whole life-struggle. When she was gone he bravely returned to his writing, though he himself a sufferer, saying: "I shall let the world know that in no way I can be beaten."

When the business affairs of Ballentyne & Co. were settled up and a balance struck, it was found that the firm was short as much as 117,000 pounds, or about $585,000. There had been an era of immense "prosperity." There were hints of speculations in South American gold mine stock. The market went to a peak, then came the collapse. The banks closed down on their borrowing customers, and this drove Ballentyne & Co. to the wall. One of the members of the firm had died, and another was bankrupt; this let the entire burden fall on Sir Walter. He knew that he could hide behind some business technicality —make an assignment, as we say today; but he bravely shouldered the burden, saying: "Not a soul shall lose a cent by me," and set himself to earn by his prolific pen the entire amount. In five years he had earned two thirds of the immense sum. If he could have lived three years longer he would have been free; but human strength has its limitations. Ill health struck him down.

After his death his administrators collected his $120,000 life insurance, sold copyrights and his other holdings, and cancelled the entire debt on his estate, lifting the mortgage on Abbotsford. He died believing he had paid all his debts, but a certain sum was contributed by his friends who first thought to erect a monument to his memory. But, it was concluded that better than a marble shaft, better even than a cenotaph in Westminster Abbey, it would be to clear Abottsford of all encumbrance and *entail it to the family of Sir Walter Scott forever,* which would be the most fitting monument to him. In fifteen years not a member of his immediate family was living. Lately a great-granddaughter of Sir Walter was occuping Abbotsford. She was the daughter of a grandchild of some other name who married a man who, to accede to the baronetcy, had to assume the name of Scott.

Better than carved marble or granite, better than Abbotsford, that "romance in stone," the marvel of his own mind, is Scott's memorial in his monumental literary works, which have enriched so many minds. To make mention of their names, even, would be burdensome. Many monuments were erected to Sir Walter, notably in his native city, Edinburgh, and in Glasgow. Finally, in the market-place at Selkirk there stands one with

this inscription: *Erected in August,* 1839, *in proud and affectionate remembrance of Sir Walter Scott, Baronet, Sheriff of this county from* 1800 *to* 1832.

He who has not read Lockhart's *Life of Sir Walter Scott,* has missed the treat of a lifetime. It has been called the "greatest biography ever written." It was first published in ten volumes, but afterwards abridged by Lockhart himself, to seven volumes. From the ten-volume all the essentials of subsequent biographies have been taken. This is true, even, of Sutton's *Life of Scott* in the *English Men of Letters* series.

Lockhart's *Life of Scott* is great because it tells in ample detail the story of one of the greatest men of modern times.

Richmond, Kentucky

A Thrilling Adventure in Africa

Reverend J. C. Wengatz

SOME time ago, with several of my school boys, I took a march into the far interior (some 600 miles) of Angola to evangelize and to visit and study the great Chickwe tribe. We pushed on through sand, swamp and forest for days. One day, after crossing a large swamp, we came to a hill which we climbed with considerable difficulty. When we reached the top we suddenly found ourselves surrounded by bows and arrows and spears and flint-lock guns, and heard the command to halt. We addressed the chief: told him that we were not government people, that we were not merchants or traders, but were quietly going through the country, and then later, hoped to return to our own country, another way. After considerable parley, they left us and disappeared.

We had eaten but very little, hoping en route to find something to eat. We became very thirsty; our tongues dried and our throats seemed to swell. We put rubber bands in our mouths to excite the saliva, but after having chewed the rubber bands for an hour, the flow of saliva ceased.

We fought our way along until late in the afternoon, when, in the distance, we saw hills and clumps of trees, where we rested a while. Some of the boys explored across the plain and down into the valley and found what they said was water. They brought it to us. I drank of it—what I could, and what I couldn't drink I ate! This occurred on a Saturday evening. We planned to spend the Sabbath in that place. Our feet were swollen and had been cooked in the hot sand that day.

As we sat around resting ourselves, a group of eleven men suddenly appeared from the bush at our left. I saw that one of them was a native chief. I greeted them in the native language, but got no reply. This disturbed me a bit, for I had never yet found a native who would refuse to answer a greeting and, in a sense, it meant hostility. They were tall and strong men. A deer skin or a goat skin comprised their entire clothing. Their faces and bodies were painted in various colors. As they lined up beside us the shaft of a heavy spear came to the ground with a thud. At their left sides, long knives hung suspended. Over the right hip was the war club. They stood and looked at us for a while and then the chief asked us if we knew that we were in his country. I told him that we did not know that we were in his country. He said that we were and that we were his prisoners. I did not yet understand what it all meant. I tried to explain that we were not of the government, that we were not merchants or traders, that we were not molesting anyone but were just quietly passing through his country toward the Belgian Congo and then hoped to return another way. He nodded his head and told us that we had gone as far as we were going to go.

Just then a boy who had come in late, and was untying his load, looked up and told me that as he came over the path he heard that that whole great tribe was in revolt against the government. That the government was trying to bring the tribe into subjection and they were trying to throw off the government and for weeks they had been at war. The white man was burning down the native villages; he was stealing away his cattle; he was tearing up the gardens; he was snatching babies from the backs of the mothers and beating their lives out on trees. He would shoot down the men—anything to destroy the country and the people, and in turn, the black man slipped up behind the white man and enjoyed hearing his arrow or spear as it whistled through the air, into the back of the white man.

This, then, was the game they had been playing for weeks and we found ourselves in

the midst of it. We tried to explain to the chief that we were missionaries, but to him, white man was white man, and he knew no difference.

The question was, What to do! I turned to the boys and asked them what the thing, from an African point of view, was that we should do. One of my newer boys, a boy whom I had found in the wilds six months before, and who then was afraid of the face of a white man, now spoke up and rebuked his teacher. He said, "Did you not teach us that we must every hour of our lives go on with the preparation that another great Teacher has taught us, wearing the helmet of salvation, the shield of faith, the breast-plate of righteousness, and carry the sword of the Spirit?" He asked me if I had left mine at home. I was chagrined at that rebuke. Another said, "It looks as though those men were pretty well armed, but we have one weapon that they know nothing about. We have the sword of the Spirit."

I decided that the boys were right. I did not know the language of the chief very well, but one of my boys did. I called him up to me to interpret for me. I took the little book from my pocket and read a few verses and then told the old chief and his bodyguard about our Christ. No other subject found a place in my mind except just Jesus. It seemed as if I forgot everything else I had ever known and Jesus appeared so great and so wonderful, so mighty, that He filled my whole thinking horizon. After talking to them for a little while, the old chief grunted, and they wheeled and were gone.

Several of these boys I had found out in the wilds, took them into the schools, taught them their school work, and their trades myself; they tramped many miles with me in the village visitation, and brought me food and water, and had watched over me when I lay burning with the fever, away from home, and now had tramped with me this long distance into the interior. I loved them like my own sons. I told them to be brave, and to go to sleep. One of the boys broke into weeping, and then the rest of the boys joined in the chorus. I tried to tell them not to, but to be brave, to be strong, not to fear death—that it was a noble thing to die for Christ's sake, and that He who had called us to go into the uttermost parts of the world and preach His gospel also said, "Lo, I am with you always, even unto the end of the world."

The boys replied by saying that they were not weeping for themselves, that they were only black boys, that they did not fear anything, but that I was their white teacher; I had come away from my good country and from my family and from all the things that were dear to me to bring the gospel to them and to the tribes of their land and that now I was finding such a situation in return for my work for them. I comforted them—told them that I had no fear, and we rolled into our blankets and went to sleep.

When I awoke the next morning I instantly, before opening my eyes, recalled all that had happened the evening before, and I was frightened. I looked quickly to see where my boys were and saw the little row rolled up in their blankets near my side. They were still breathing! We rolled out and prepared ourselves for the Sabbath. While we were sitting around in the shade, resting, the same bodyguard of eleven men again appeared. We remembered that we had put them to flight the evening before merely by the gospel of Jesus, and so I called my interpreter boy and we just put Jesus to them again. The chief listened for some twenty minutes, and all disappeared as they had disappeared the evening before. We could not understand such action, but we trusted.

In the evening, after we had eaten and were sitting about our fires, horror struck to our hearts! Here they came again from the left, the whole village, men, women and children, crashing through the grass and the brush, coming straight at us. We were unable to speak or to move for a moment. Before we could recover they had tramped in between us and stepped over our loads, in between the fires, and had completely surrounded us. The commotion of it was as if a great Western herd had broken loose. But they sat down and talked and laughed. We knew of nothing else to do but the same thing that we had done before. I called my boys together and we sang two or three hymns in the native language, and I again used the sword of the Spirit as the day before. After preaching to them about a half hour, I told them to go home to their villages and to their sleep, for I was tired and wanted to go to rest. To my surprise, and relief, they sprang to their feet and scampered off.

As the group disappeared in the grass, the old chief halted. He bowed his head and thought a moment, and then came back to me. He came close to me—a bit closer than I would have invited him to come. He then

cocked his head to one side and looked me in the eye and spoke. He said, "White man, now listen to me. I listened to you yesterday and today, and understood all that you said to me. You are not the first white man that I ever saw; I have seen white men ever since I was about three feet tall. I have eaten white men from my earliest recollections, and when I grew a little bit taller, I went out with my father and my brothers to fight with the white man. Later in life, in peace times, I carried their loads; I have carried their loads to way down yonder where you say you come from and I have brought back other loads of trade goods for them. They have been in my village and have walked through my country many times. In peace times, we have been good friends. In times of war we have delighted in slaying each other, and this is what we are doing now; this is the game we are playing.

"Now, you are a white man, and you have come to my village, but listen, white man, of all the white men that have ever been to my village or have walked through my country, none ever told me such things as I heard yesterday and today. These are words of music that you tell me. They are not the words of just a white man. Surely 'Suku' has spoken through you. No one has ever talked to me like you talked to me yesterday and today."

And then he told me that if I would come to his people or send him some one to teach them these things, that he would take the tom-tom and beat it with his own hands to call in the people. He said, "Do you know who I am?" I said, "No I do not know." "I am Soba Kiponbi, the son of Mona Kimbundu of the tribe of Muata Yamvo, and here to the left as far as you can see, and to the right as far as you can see, is my kingdom, and if you will send me somebody to teach me these things, I will call in every man and woman in my kingdom to sit at your feet, and listen to such words as I have heard yesterday and today. If you will send me a teacher for my people, I will call in all the boys and girls from my realm and they shall learn these new things that the white man brings to our country—the white man from another country—America. Will you do it, teacher?"

Then pointing to the brush at the left he said, "Look in there, teacher, look! Oh, but you can't see it in the moonlight; I can. In there in the brush, way up to the left and way down to the valley, it is all filled with little mounds. Here lies my father buried, there is my mother, and all my people are there—many hundreds of them." And then, as he lowered his voice, and looked me in the eye again, he said, "White man, not one of these people that went into the ground there have heard such things as I heard, and I am an old man now. Shall I go in there too without hearing these things again, and shall all my people, and the people of my tribe, go in there without hearing these things? Send me a teacher, white man, don't tell me you can't."

Then the old chief became eloquent, and I marvelled at such intelligence. As he plead for the gospel for his people the tears shot to my eyes; I could not stand it. I tried to walk away from him, but he followed me, and for an hour and a half that man plead for the gospel of Christ for his tribe and his people. I have never heard such a plea before. I never in my life felt so much like a coward, and so little, as I stood before that begging chief. I put him off, until the next morning.

We rolled out early and tied up our bundles to get away from him. Most of the boys were already in the trail, on the march. The last boys were tying up their bundles when the chief returned, not with his weapons and paint on, but his hair was shaven close from his head, and his war paint was washed off. He approached me not as a chief, but rather as a slave. He bowed to the ground and touched his forehead, his nose and his chin to the ground. He picked up a bit of the dust in his hand and rubbed it on his bare chest and greeted me. He pointed to his heart with one hand and to the sky with the other, and said that he had slept with tears in his eyes, thinking about the good words that he had heard the day before, and that there was a great Spirit who loved him and his people and that now I was leaving him without telling him more about that great Father and Friend. He made another plea and one of the hardest things that ever I did in my life was to turn away from him down the trail, without being able to give him the promise of a teacher for his people. The last thing I saw of him was as he stood with outstretched hands towards me, begging for a teacher for his people. I left him waiting! He is still waiting for me to send him the Gospel of Jesus and Life. One hundred dollars will keep a preacher there for a year.

Angola, Africa

The Duty of Being Fair

PROFESSOR NEWTON WRAY, D.D.

ONE of the hardest things for most people is to be fair. From the earliest experiences of social activity the tendency has been strong to claim everything for one's own view, party, or sect. Years of observation and experience do not seem to moderate this tendency, or correct the habit of overlooking the good points of another's character and discrediting the honest efforts he makes for good. On the contrary, the habit grows with exercise and becomes an overmastering passion where grace is not invoked to subdue or destroy it. Unhappily, those who profess to be under grace do not always give the best evidence of its sanctifying power. In business, in social affairs, in politics, and in religion, they do not set an example of charity and tolerance. There is the same want of fairness towards those whose views do not quite accord with theirs; the same blindness to good not done by their methods; the same inability to recognize that progress toward the goal of righteous achievement may be due to other efforts than, or as well as, their own.

The Breadth of Providence

It is one of the saddest proofs of the limitations of this life that so many fail to see the oneness of aim animating all good men in the struggle against wrong and the sincerity of their endeavors to attain the right. Hawthorne, in his representation of *Life As a Procession,* remarks that—

> when the honorable array of their procession shall tread on heavenly ground, (good men) will doubtless find that they have been working each for the other's cause, and that every well-delivered stroke, which, with an honest purpose, any mortal struck, even for a narrow object, was indeed stricken for the universal cause of good. Their own view may be bounded by country, creed, profession, the diversities of individual character,—but above all is the breadth of Providence. *How many, who have deemed themselves antagonists will smile hereafter, when they look back upon the world's wide harvest-field, and perceive that, in unconscious brotherhood, they were helping to bind the self-same sheaf!*

Thank God for "the breadth of Providence!" How it puts to shame human littleness and human narrowness! How surely will it make every earnest effort contribute to the ultimate victory of right over wrong despite the intolerance and criticism of mistaken men! And how beautiful the thought that in the great hereafter the differences which keep men apart will be seen to have served the wise purpose of God, and they will perceive they labored for the same cause!

Reason for Tolerance

In this consideration will be found a reason for the cultivation of the spirit of fairness and tolerance. Imperfection of knowledge combined with the disposition to be dogmatic which seems constitutional with the human mind, involves the liability to error and narrowness, and imposes the duty of self-restraint in the expression of opinion touching many things and of charity for those whose judgment leads them in another way. The consciousness of imperfections entailed by our present state of existence and the candid acknowledgment of this liability to make mistakes tend to humility, which makes for charity. The humble man is tolerant and fair. It is your dogmatist, whose pride of opinion asserts for itself the perfection of reason, that can see only one side to a question and will not allow that other reasoning is justified.

A Word of Caution

At this point there is need of a word of caution to safeguard the truth. Tolerance may be carried to such an extreme that the positive teaching of Scripture may be compromised or reduced to the level of sheer sentimentalism. We may pity and be charitable toward misguided advocates of error, but we must not allow them to carry on their propaganda without protest or battle. We are commanded to "contend earnestly for the faith which was once for all committed unto the saints;" but we need not consign to perdition those who differ from us concerning what that system is. It was those who denied or sought to pervert the plain declarations of God's word that Jesus Christ and His apostles exposed and denounced. With this caution, we plead for what Hawthorne says of the "breadth of Providence."

Want of Fairness a Hindrance

Another fact supporting the duty to be fair is that want of fairness retards rather than advances the cause at heart. It beclouds faith in its success, weakens hands that are lifting at the same load, and so limits the

moral effect of the movement for truth and righteousness. Nothing will do more to create prejudice against a cause or confirm indifference to it than the want of fairness on the part of those who profess devotion to the cause but cannot tolerate other means to the end than those they advocate. A spirit of generous recognition for all who labor to the same end though not in our ranks will develop respect for our cause and enlist many who have little faith in it.

A Wrong to Worthy Toilers

Furthermore, the duty of being fair is made plain by the fact that the contrary spirit and practice wrongs worthy toilers in the field of humanity. The principle laid down by the Master when certain disciples told him they forbade one to cast out devils in His name because he "followed not us," will never be superseded. "Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against me, is on our part." If those who are doing a good work in His name have His approbation, though they follow not us, can we withhold ours? We have only to inquire whether one is influenced by the Spirit of Christ, and is striving to "loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free," to know whether our attitude toward him should be that of candor and good will or of criticism and disfellowship.

The Moral Recoil

Finally the duty of being fair is emphasized by the deep injury which the want of it inflicts on the moral nature of the individual himself. The sensibilities are blunted by the grinding impact of radicalism with no counteraction of the tender ministries of charity, patience and kindness. The vision of duty becomes cold and hard, the sweet juices of the heart dry up, and the man loses his humanity in his method of devotion to humanity. The divine art of being both firm and fair, of joining with fidelity the compassion that welcomes every hand to the service of humanity, is the only way to keep sane and useful, to save oneself in saving others.

A Case in Point

An example of the tendency to be unfair may be noted in the way some once regarded the work of the Anti-Saloon League. They charged that it was an endorsement of the license policy, and a hindrance rather than a help to prohibition. Possibly room may have existed for honest criticism, as to the latter part of this charge, though the wisdom of the criticism may be doubted; but surely it was going far afield for argument in support of prohibition to assert that a work which had for its end this very result, countenanced the license policy, because it smote the liquor traffic wherever it found a vulnerable spot and got something where it could not get all. As well may a man be accused of sanctioning evil because, when he cannot banish it from the entire community, he insists on keeping it out of his own home. No amount of reasoning would convict him of favoring an option on crime because he seeks the opportunity to protect his home or community from what he is unable to prevent elsewhere. And to say that since he does this, he endorses the principle of license, is poor logic and worse religion. He may abhor this principle and aim at the total suppression of evil, but believing that amid the complexities of society and government, it is better to advance by stages toward an end, if it cannot be reached at a bound, than to make no advancement at all, he will use every advantage to curtail wrong and limit its ravages while he fights for its entire overthrow.

What is true of one man in this reasoning is true of a group of men. The fight against evil in any form is often a struggle, inch by inch, for the advantage that shall lead to the final blow. The earnest Christian men who wage that fight and endure the strain of that struggle should have fair treatment. The writer who takes the responsibility of his statements will not question the sincerity nor belittle the efforts of such men.

As Livingstone in his isolation and loneliness said of the terrible situation in Africa: "May heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world;" so we say concerning anything adverse to human welfare: "God bless every man who in any way helps to rid the land of it."

Upland, Indiana.

What kind of a candle would that be which, being set on your table, only shone on particular things—on this book, on that vase, on that mirror, on that picture, and nowhere else? A candle is put upon a candlestick that it may give light to all that are in the house. And the disposition of love is to leave nothing out. It is as comprehensive as human life itself.—*Beecher.*

Are the Days of Revivals Past?

HARRY MCCORMICK LINTZ

NOT infrequently we hear Christian leaders say "The days of revivals are past." Is this true? In the light of experience and observation as an evangelist, I am constrained to question, yea, to deny, the statement, and contend that the days of revivals are not over. It is as possible to have a revival today as when Paul preached on Mars Hill, provided God's people are willing to pay the price.

The Christian Business Men's revival at Chicago, furnishes the most recent and best illustration of God's willingness and ability to send a revival even to so wicked a city.

In April, 1930 a group of Chicago's Christian Business men met to pray for a revival. They gathered together regularly for nine months. Then met at a luncheon to discuss the possibility of a revival, the probability of a revival in Chicago, and the advisability of starting the work in the heart of Chicago's business activity, the Loop.

After earnest prayer and careful discussion they felt led to rent a theater in the Loop and begin noon-day meetings for the up and out as well as for the down and out. They had opposition to encounter, and criticism to endure, but God had spoken, and, like Abraham of old, they moved forward. On Tuesday (noon), January 6, 1931, the first service was held in the Garrick Theater. From the outset the blessing and power of God have rested upon the movement. The attendance and interest have continuously increased. The meetings have been carried on every day in the week (Saturday and Sunday excepted) for the past seventeen months. The attendance has been from 500 to 1,100. I have been there when as many as 300 were turned away. The average attendance is about 700.

These noon-day meetings, now being held in the Adelphi Theater, are broadcast over Station WMBI. It is estimated that the audience in radio land numbers 100,000 daily.

Pastors and evangelists from various states in the Union and Canada have been asked by the Committee to do the preaching. It was the privilege and joy of the writer to be the speaker in January and March of this year. How I thank God for the opportunity to know and fellowship with these consecrated business men.

Thousands have been won to Christ in these services. Hundreds have been restored to fellowship with God and hundreds of thousands blessed and drawn closer to the Lord because of the meetings. Moreover other such meetings have sprung up in different cities due to the faith and work of these earnest Christian business men.

It has cost $25,000 to carry on these noon-day meetings in the Loop for the past seventeen months. Not one offering has been taken in the theater. The collection plates are never passed there. This amount has been given by God's people.

Chicago has never seen nor experienced anything like this since the days of D. L. Moody. To me this is indisputable evidence of God's willingness and ability to revive His people and own and bless His word with the salvation of the lost.

Yes, I firmly believe that it is just as possible to have a revival now as when Paul preached on Mars Hill, provided we are willing to pay the price as set forth in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Lord is the same yesterday, today, and forever, therefore the days of revivals are not over.

We are told that the gates are closed to this field of service. They *are* shut to sensationalism, dogmatism, vulgarism, stereotypism and formalism; but they are wide open to scriptural evangelism. "The church must evangelize or fossilize," and she is fast realizing this fact. Pastors who have minimized evangelism and criticized evangelists, are now crying for a "Revival." If some of the pastors who have opposed evangelism should discard all members who were converted in revival meetings, they would not have enough left to stir soup for the Ladies Aid. Evangelism is calling for men and women, Spirit-filled and Spirit-led; men free from sordid greed for gold; men fully surrendered to the task, and definitely endued by the Holy Spirit for the accomplishment of that task; men who have a real passion for the salvation of the lost, and a sublime faith

in the power of Jesus Christ to save. God, make of us such men.

We have stressed organization, stewardship and Christian education long enough. Let us stress evangelism, seek first the lost, and all these things shall be added unto us. Let us pay the price and then pray for and expect a God-honoring, Christ-exalting, Bible-reading, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven. Let us cry out

"Revive Thy Work, O Lord,
Thy mighty arm make bare,
Speak with the voice that wakes the dead,
And make Thy people hear.

Revive Thy Work, O Lord,
Disturb this sleep of death,
Quicken the smoldering embers now
By Thine almighty breath.

Revive Thy Work, O Lord,
And give refreshing showers
The glory shall be all Thine own
The blessing shall be ours."

Roger W. Babson to Preachers

From an address delivered at a conference on Evangelism in East Northfield, under the auspices of the Federal Council of Churches.

FOR churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of "flu" such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith and more courage.

Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

Preachers wonder why they do not have better church attendance. Is it because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks, later it was one-tenth of one's income; today it may be giving up a game of golf or turning off the radio on a Sunday morning.

A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) to sermons which are uninteresting, unintelligent and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend: (3) to a lack of spiritual influence in the home and school and the bad example as to "church going" set by certain influential people in the community; (4) to the feeling that the Church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled.

A wise old man once said: "For a long time I puzzled myself about the difficulties of the Bible until I came at last to see that reading the Bible is like eating a fish. When I find a difficulty I lay it aside and call it a bone. Why should I choke on the bones when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bones have their use."

For Your Scrap Book

Reverend A. Wallace Copper, B.A.

Henerick Ibsen

CHAPTER 2

AT Bergen Ibsen assisted Ole Bull in presenting Norwegian productions. This work developed his dramatic powers. The difficulty resulted in the fact there were virtually no Norwegian plays. On November 20th, 1851, Ibsen was engaged as a playwright. So he started out with a will to recall to the people "the rich imagery of the distant past," the forgotten tales of childhood, the melodies of wood and meadow, the fair scene of mountain and vale and all the "vivid panorama of our people's life and action."

One of the traits that characterized Isben's life as an author was his ability to make old thoughts and images appear in new form. The old wine was poured into new bottles. After having discarded "St. John's Night" which had been hissed from the theater at Bergen, he took its moods and literary strength and reincorporated them in other things.

When he read the Icelandic Sagas it gave him a new ambition; opened up a whole new field which he was so capable of explaining. If you think an author is not affected by public sentiment then watch Ibsen, who after several humiliating defeats experiences his first theatrical triumph. After the victory, the orchestra accompanied by a large crowd gave a serenade outside his windows. It was then he could say "your appreciation shall strengthen me in my work toward the aim for which I am striving and which," he added with power, "I shall attain."

He married the daughter of a minister. She was vivacious and full of laughter. Their personalities were opposite and her influence led him into a richer and finer outlook on life. The opportunity of his life came when he accepted a contract to manage the Christiana Theater in Olso the capitol. He gave impetus to a national movement that had as its goal a separate Norwegian literature and language.

One of his critics, after having attacked the work he did tried to belittle him by saying, "But I am H. O. Blom, that makes a difference. And you are Henerick Ibsen, nothing more." How history has laughed at such a critic.

Ibsen found the work in Olso very demanding on his time. During the entire five years he did not produce one real piece of dramatic art. He frittered away his time with inconsequential verses. He was thinking of this when in "The Pretenders" he wrote "Songs unsung are ever the fairest." He began to doubt his talent. He seemed to be losing his power, and did not know where to find subject matter. He noted only too well the lowering flight of his song and thus he wrote, "The last strokes of the wing have drained my power." A year before he had said, "Overboard with the ballast of care and work." Now he writes:

> Sail with care; your poet's ship will capsize
> At the least breath of life's keen irony,
> If you show signal of distress in naive wise
> And guide your rudder without energy.

He fought against the danger of becoming a cold devotee of art. With a sense of terror he wrote:

> Parched are the veins where a flood-tide ran,
> And I surely find, when my heart I scan all symptoms of petrifaction.

Petrifaction of the heart would be death to Ibsen. Life was a value insofar as it presented subject matter for poetry. It is a strange complex that demands of life a great sorrow in order that he may have something to write about. He kills a starling with a stone that he may write a poem about it. Some of his contemporaries described him as wicked.

Ibsen found himself in the middle of a peroid of heaviness, despondency and hopelessness such as he had never experienced in all his life. He grew careless about himself. No longer did he keep himself neat and attractive. He began to haunt cheap cafes. He wore an old dented hat, his beard grew extended and his hair was a tousled wave. It was evident he was letting himself go as if he had quite surrendered to life. The theater had just been remodeled and the improve-

ments went beyond the subscriptions. This added to the already large deficit. An energetic program was needed. This Ibsen failed to give. He actually surrendered. His play "The Vikings of Hegeland" had been a failure. He who ordinarily found it easy to dash off verses could not force himself to write even so much as a prologue for the opening night of the season.

He pulled himself together. In a burst of poetry he wrote "Terje Vigen" which has found a place in all sorts of school readers and anthologies. He plunged into his work as director of the theater with greater intensity, and the season was rich with choice and varied plays. It is psychologically true there is hope for a man as long as he retains his ability to become angry. This ability Ibsen retained to the full. Even though he had written he had never produced real characters with lives of their own. For a long time anger had smouldered deeply within him as a volcano which conceals a dangerous fire. Quietly but surely year after year he had gathered fuel for the embers, shutting up in himself a glowing mass of wrath and scorn at the paltriness of the world. His anger was no longer an emotion among emotions; it took possession of his entire mental life, and gave birth to drama in which was indeed the blood of his heart and the life of his soul. "Love's Comedy" was the first warning outburst of the volcano which bore the name of Henerick Ibsen.

After he wrote "Love's Comedy" he said, "I was excommunicated; everyone was against me. The only person who approved of the book at that time was my wife." However, he overcame his dilemma. He wrote, "The Pretenders" and in it fought the battle of his soul. The play was a success. He knew he was called to be a poet. When he wrote

> Go first! now and forever,
> That is the call of truth.
> Go first, in every battle
> That summons Norway's youth!

it was himself he challenged.

In Rome Ibsen was lost in the midst of the beauty of art from every age; works of art representing all types, ancient, medieval, renaissance and modern. For full days he lingered about the Roman tombs on the Via Appia or the Via Latina or among the mighty ruins of the baths of Caracalla. It seemed to be "an idleness which cannot be called a waste of time." Having seen the cathedral at Milan he could not imagine anything more imposing. "The man who could conceive the plan for such a work of art may well, during his leisure hours, have hit upon the idea of making a moon and throwing it out into space."

He wrote to King Carl about "the life which I certainly believe and know God has given me, the work that seems to me the most necessary and most important in Norway—to awaken the people and make them think great thoughts."

(Continued next month)

Young People's Department

Reverend Harold John Ockenga, B.A.

THINGS WE KNOW

THESE great questions are being asked every day by earnest people who are confused because of many theories abroad in the thinking world. There is a certainty given to those who follow in the footsteps of Jesus. He said, "We do know." That knowledge may be ours.

The cry is constantly arising from different quarters that, because others believe and do certain things, it is right for us to do them. The Bible clearly says that this is not true. We may fool ourselves into thinking some things are true, but soon they are revealed as giant falsehoods, and we find ourselves beset with moral and spiritual failure.

No man can afford to glibly say, "I haven't given that question much thought," for the day will come when he shall be held responsible.—*H. J. Ockenga.*

Topic for September 11

Will a Man Live After Death?

Carl McIntire

Scripture, I Cor. 15:1-23; 51-58.

MAN'S body is mortal; his soul is immortal. Immortality refers to the soul of man. The resurrection to the body of man. Though, in a sense, we have two different subjects in themselves, yet considered together we have the immortal soul of man being reclothed with its body and existing an individual personality forever. The unsaved man as well as the saved man will exist after the resurrection.

Is the Soul Immortal?

The answer of finite reason. No tribe of the human race has yet been found to believe in annihilation. The reasons which have led many of the world's greatest thinkers to believe in immortality are: The intrinsic incompleteness of human life. Character grows even after the faculties begin to decline. Man can think in eternal categories. Love is stronger than death. Eternity is in the heart of man. There is moral beauty that clamors for our affection. But, all the reasons that men can produce, can at the most only lead men to think there is immortality; they cannot prove it. Yet if a man, as Plato for example did, believes for rational reasons in immortality, he still faces the more pertinent and unanswerable question, "Immortality where?"

The answer of revelation. God's Word satiates the longing of men's minds and positively affirms immortality to be a fact. The souls of men are created to exist always, and in this they bear the Image of God. God is immortal—never beginning and never ending: Man is immortal—never ending. Though God has told man that he is immortal, His main concern, in Scripture, is to tell him where he may spend that eternity. There are two places: Heaven, which may be attained only by faith in Jesus Christ. Hell, which may be attained merely by dying in one's sins. The concern of the Bible is not immortality; but immortality where? With God or without God.

Will the Body be Resurrected?

The answer of finite reason. The reason of man has never led him to be as certain of the resurrection of the body as of the immortality of the soul. Nevertheless, the unity of man's personality and the revival of nature each spring has pointed toward a resurrection, and men have hoped that the dead might rise again.

The answer of revelation. From the very first of the Old Testament we find the resurrection taught. Abraham and Job believed in it. Daniel states it. Christ in his public ministry taught it; and by his own resurrection forever vindicated to a doubting world the absolute certainty of the resurrection. "Now is Christ risen from the dead and become the first fruits of them that slept." There can be no question; it has been demonstrated!

Paul answered the queries of men as to how a resurrection is possible by asserting, 1 Cor. 15:36-38. The nature of the resurrection body for the saved is told us to an astonishing extent for our comfort and joy. It is noticeably significant that though Scripture teaches the resurrection of the unsaved too, (John 5:28, 29, Daniel 12:1) it says little about the nature of their bodies. The unsaved will be raised in dishonor for "everlasting contempt" and unto the "resurrection of damnation." How urgent it is that men repent of their sins and accept the only Saviour!

Topic for September 18

Who Wrote the Book? or Inspiration

MANY Protestants today know little or nothing about the Bible teaching of Inspiration. Some flippantly say that they believe the Bible from cover to cover without having the slightest conception of what they mean. Others listen to this and then scoff at Christianity because they are acquainted with a few of the problems such a statement calls to mind. It is the duty of the intelligent Christian laymen of this generation to know the truth and to have his own opinion clearly settled upon this matter. Some one says that he is not a preacher, and should not be required to master this subject. Remember that it is not to preachers that the Bible is written, but it is written to and for the people, the believers. If you leave your knowledge of these things to the preacher, you will soon find that you will have in your pulpits men who are wolves in sheep's clothing, and they will lead you astray. If you do away with Revelation and Inspiration, anything is permissible in the church.

Definitions

Revelation is that activity of God by which He gives to man truth concerning Himself. This may be done through nature, reason, and conscience. Such revelation is not what is referred to in the Bible. The Bible is a special revelation which is the communication of knowledge in a supernatural way. Man is a sinful being, who has cut the bond of union between himself and God, so that he cannot comprehend God's revelations in general, and must have this special revelation which counteracts his sin and re-establishes his knowledge of an objective God.

Inspiration is an influence of the Holy Spirit upon the minds of men which rendered them the organs of God in the communication infallibly of His mind and will. This means that the men who recorded the revelation of God, both in the Old Testament and New, did it under the influence of the Holy Spirit, and were therefore infallible; that is, their writings were of Divine authority in all things pertaining to faith and practice, and were free from all error of doctrine, fact, or precept. There is common agreement among all exegetes that the Bible itself in all of its parts claims to be inspired. Whether we approach it from the Petrine standpoint, the Pauline view, the Johannian aspect, or from the Old Testament phase, we meet its claim of inspiration.

Distinctions

There are some distinctions between Revelation and Inspiration—they are different in purpose and object; revelation communicates knowledge, and purposes to make men wiser; inspiration renders man infallible, and purposes to preserve from error. The Bible is all inspired. It is not necessary to say that all of Genesis was received by Moses from God upon the mountain. He may have used tradition, written sources, and other data, but it is important to know that what he wrote was inspired.

The distinction must be held between what the writers of the Scriptures thought and what they taught. Many times they themselves believed erroneous things, but they never taught them as the inspired organs of God. Science never contradicts the Bible, though it may contradict our theories, and even some theories held by the church, which are very difficult to give up.

There is also a distinction to be remembered between the persons used in receiving and recording revelation. They were of all classes of so-

ciety, numbering forty individuals over a period of 1,600 years, and yet there is clear unity in all of their writings upon all subjects. If it were not for common inspiration of the Holy Spirit this would have been impossible. The vocabularies, their backgrounds, their personal capacities, were different, but they all wrote as they were carried along by the Holy Spirit.

Doctrines

There are several theories of Inspiration, but only one which has been held by the church. Some believe in what is called Partial Inspiration, but if Partial Inspiration were true we would never be able to determine what the teaching of the Scripture was. For if the correct words were not used, how would one know the meaning? It is not our duty to ask what is most plausible, but what does the Bible teach, and if Christ and the apostles say that the Bible is plenary inspired we must accept it.

Another theory is that of Gracious Inspiration. The idea is that the sacred writers were mere holy men under the guidance of the ordinary influence of the Spirit, their writings those of devout but fallible men. In opposition to this, all one needs to do is to read the New Testament narrative and perceive how Paul, Peter, and Phillip were guided by angels, miraculous appearances, deliverances from prison and by visions which are not accessible to the Christian today, and he will realize that there is a qualitative difference between the inspiration of the writers of the Scripture and the illumination enjoyed by Christians today.

The Christian view is that of the Plenary Inspiration which is of the full verbal inspiration of the Bible. It states that the writers were inspired fully as to all that they taught, whether of doctrine or fact. This does not imply that the writers were infallible except for the special purpose for which they were employed. As to science, history, and philosophy, they stood on the same level with their contemporaries, but as the spokesmen of God they were infallible. The doctrine of Plenary Inspiration is that God prepared and endowed certain holy men whom He infallibly guided to record certain truth, and everywhere that truth can be tested it has been found to be true.

Topic for September 25

Who Wrote the Book?

or Problems of Inspiration

Philosophic Difficulties

IN many of our modern systems we have no room for the Scriptural teaching of a personal God who is the creator, sustainer, and moral governor of the universe. Instead, there is a pantheistic tendency to make God a part of nature, the spark within the human breast. With such an idea, revelation could be nothing more than the fruit of the individual experience. Another group, the deistic group, believes that God started the universe and revealed Himself in the creation only. The evolutionist must fall in one of these two groups. The atheist and the agnostic, of course, have no room for revelation at all.

Misconception of the Teaching

Some difficulties are due to misconceptions of the doctrine. The great poet Coleridge thoroughly misunderstood the Christian doctrine of Revelation and Inspiration, and criticized it on the basis that man became a mere automaton, that is, a mechanism. Due to such misconceptions of the doctrine, men have criticized the full Inspiration of the Bible, and have turned to a mysticism that is thoroughly un-Christian. Another misconception of the Christian doctrine is that held by a group within the church called the Buchmanites. They claim that the promise of Christ to His disciples, of the guidance of the Holy Spirit into all truth was a continuing promise throughout the whole church. Hence, they believe that they may receive the same kind of guidance as the apostles received of old. If this were true, it would be necessary to cast aside the belief in the Bible as the completed Revelation of God, and then the Bible would not have the final word upon salvation.

Seeming Discrepancies

Some difficulties are due to seeming discrepancies and contradictions in the Bible, yet an understanding of the dispensational teaching of the Bible, or of the covenants, or of the viewpoint from which a statement was made, usually clears up the seeming contradiction. The Bible was written over a period of 1,600 years, and Dr. Machen states that 999 words out of every thousand are just as they were when written, that is, in the Greek. The late Robert Dick Wilson stated that every name that can be tested in the Bible with the historical data is absolutely correct. It is easier today due to the efforts of the archeologist and linguist to prove the infallibility of the Bible than ever before. On the few questions that still remain unsolved it shows much greater wisdom to accept them as truth and wait for further evidence than to call them proven errors when nothing has been proved about them.

Interpretation

Whenever one runs into a dark passage in the Bible that he cannot understand which is upon a subject spoken of in another place, he should interpret the dark passages by the clear. This will usually solve the difficulty. It is also the privilege of the Christian to receive the Holy Spirit as his teacher to guide him into the knowledge of truth. I Cor. 2:14-16.

Development

Within the revelation of God there is a distinct development which is carried through from the first mention of the subject to the full mention of it. It is an organic unity. There are some Bibles that are edited with a specific purpose of enabling one to trace through the Bible any one teaching or subject, such as Restitution, Sanctification, Satan, Sin, Man, Prayer, the Holy Spirit, the Judgment and so forth. The Scofield Bible does this. The Bible is the work of one mind, and if it is the work of one mind that mind must be God, for He only knows the end from the beginning. Without the Bible no man could tell by reason in the final analysis what God is, what man is, what lies beyond the grave, what about future blessings or future state of being.

It is impossible for a man to believe part of the Bible without believing the whole; one cannot accept the New Testament without accepting the Old; we cannot believe the prophets without believing the law; we cannot believe Christ without believing His apostles; for one sanctions the other and supports the other in his teaching.

Thus we find the Bible showing man how he failed and is separated from God; how it is impossible for him to be brought back to a relationship to God, save through the redemption that comes in Jesus Christ; how the human race shall ultimately be saved; how righteousness shall be triumphant over sin; and how paradise lost shall become paradise regained. The Bible is God, making Himself known to man through a record of events, of circumstances, and of teachings, infallibly inspired for man's guidance as to faith and practice.

Topic for October 2

What is Conscience?

Scripture, Romans 2:1-7.

MANY questions are being raised in the minds of young Christians as to what is right and what is wrong and whether conscience will tell us. This problem receives more discussion in a day of changing morals than almost any other question of the day. With this in mind let us ask ourselves the question,

1. Is There a Standard of Right and Wrong?

Yes. God revealed His law in the garden of Eden, enlarged it on Sinai in the Ten Commandments, and further amplified it in the Sermon on the Mount.

The Scripture tells us that though the heathen had not received this great revelation of God that some of them did by nature the things contained in the law, and this shows that God had written the law upon their hearts. That means simply that man has been created in the image of God, and that God has given to him the moral likeness of His nature, and that the law of God is the natural law of man. This natural law of the nature of man, given in the creation has been obscured and defiled by sin and depravity. Every man has a conscience. He has been lighted with that light that lighteth every man that cometh into the world. Conscience is the lone life in a midst of the darkness of heathenism, of human depravity, and of sin. It is the one element of hope that will lead a man out of his darkness into the broad daylight if it is fully followed.

Were it that man did not possess this light of conscience he would simply be a mere animal endowed with locomotion, instinct and perception, and being unable to recognize the fundamental relation of allegiance existing on his part toward his Maker and a common bond of brotherhood between himself and his fellows. For the unbeliever conscience along with reason and natural law constitute the condemning forces; for the believer responsibility may fall in different classes.

2. What is the Standard or Criterion of Judgment?

If we admit the existence of a law which is an external check upon our internal conscience which may become darkened and dead, what then is that law? Manifestly it is not custom or fashion. Customs are changing, but the standard of morals is permanent. God gave us a standard in the garden that will never change.

The standard does not consist of conscience alone. God tells us that the "invisible things of Him may be clearly known" by us because they are "manifest unto us." They are manifest in nature, in reason, and in conscience. I am concerned only with the third. That this conscience may be depraved and warped, the same Scripture passage plainly tells us. (Rom. 1:18-32.) Also, we read in the Scripture that the conscience may be, "seared with a hot iron" (I Tim. 4:2). This searing is the rendering inactive of the conscience. It is the figure of running a hot iron across a piece of wood so as to sear a groove in it. And, the conscience can be killed (Psalm 73). David saw that the wicked received gain through evil ways, enjoyed it, were not requited, and had no disturbing of their conscience. Many have been the Christians who have experienced the same temptation that David did here. They have said, "What is the use of being good?" It is almost enough to discourage any man until he gets the throne view. When David went into the sanctuary of God he understood their end.

The Holy Spirit has come for judgment and He gives power to judge between right and wrong. The Christian who is saturated with the Bible by constant reading and who enjoys the Spirit's abidance is able to judge between right and wrong.

3. What is Our Relationship to This Standard?

The Scripture makes it very clear that one may be dead to the standard. His conscience may be seared with a hot iron. He may go on in sin and never be disturbed. He may have come to the place morally where he will never again feel the pricking of his conscience and the disturbance of his moral nature. The Bible depicts this state as a time when the Spirit ceases to strive with men.

Another group possesses a defiled conscience, or an evil conscience as the Scripture says. This evil conscience is one that seems rather to lead a man into sin than into righteousness. It was the great objective atonement of Christ in the shedding of His blood that makes possible the purging of a defiled and evil conscience. Such defiled consciences do not belong to Christians for a Christian has been cleansed in the whole man by the blood of Christ. Paul continually refers to the belief that he possessed a good conscience, that is, that he was honestly acting according to the highest dictates of his spirit enlightened conscience, and that he was not condemned. John tells us that if our heart condemn us God is greater than our heart and knoweth all things. "If our heart condemn us not, then we have confidence toward God, and we know whatsoever we ask He will give unto us." The joys of an uncondemned conscience that give a man liberty to walk in the presence of God are great.

In a cave upon a mountain side Elijah learned that it was not the whirlwind, the fire, or the earthquake, that revealed to him the Will of God, but it was the still small voice of the Father. For him who follows the still small voice reinforced by the great law of God there is a guide that will not fail.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

The Present State of the Battle Between Evolutionists and Creationists

DOUGLAS DEWAR

THOSE who have not the leisure to keep abreast of current biological literature may be interested to learn the present state of the dispute between the creationists and the evolutionists. I propose here to notice only books written from a purely scientific standpoint—books in which only natural phenomena are dealt with; books written for the specialist, and not merely popular works, which are often years behind the times.

On the side of the creationists mention may be made of Professor L. Vialleton's *L'Origine des Etres vivants, L'Illusion transformiste,* which was published in Paris in 1929, just before the death of the author, and my own *Difficulties of the Evolution Theory,* published in March, 1931, to the arguments of which no evolutionist has thought fit to reply.

The two most recent books on the evolutionist's side that I have come across are Professor M. Caullery's *Le Probleme de l'Evolution,* published in Paris in May, 1931, and Professor R. Broom's *The Mammal-like Reptiles of South Africa and the Origin of Mammals,* published in 1932.

I will notice Broom's book first, because, although it contains the author's latest views on evolution, these occupy the smaller part of the book, whereas the whole of Caullery's work is concerned with his views. Broom gives descriptions of a number of reptiles found in fossil form in the Karroo Beds of South Africa. These beds cover an area of about 200,000 square miles, and are from 2,000 to 5,000 feet thick. They are richly fossiliferous, and in them have been found fossils of some 1,200 reptile skulls belonging to about 350 species.

The formation consists of a series of beds, one on top of the other, each of which is divided into zones characterized by different fossils. Here, as everywhere else, new reptiles appear suddenly, unheralded, and the beds contain no fossils linking the later with the earlier forms. This, of course, is most unfavorable to the evolution theory. In view of the large number of fossils in these beds, Broom is perturbed at the absence of intermediate forms. He asks himself: What produced these different species? He has to admit that natural selection seems quite inadequate; also that, even if the effects of use and disuse were inherited, this would not explain the changes; nor can the cause be change of food, because many of the old species persisted along with the new ones.

"A sudden mutation," he writes, "if it could come about, would be a satisfactory explanation; but it is just as hard to believe that a sudden mutation changed the position of the eyes and nose of a *Dicynodon,* converted the long carpus and tarsus into permanently cartilaginous elements, and gave all the bones a spongy structure . . . as to believe in special creation.

"To assume that occurrence of small mutations, again requires a very active natural situation which we do not seem to have. We almost seem driven to assume that there is some controlling power which modifies the animal according to its needs and that the changes are inherited. . . . As one is no longer likely to be burned at the stake, like Servetus and Bruno, for giving expression to his honest thoughts, perhaps one may venture on a somewhat daring suggestion. Amidst all the hundreds of specialized herbivorous and carnivorous types that have appeared and disappeared, there seems to have remained a line of small generalized probably omnivorous types. From this line of small types arose all the side branches that form about 99 per cent of the animals we know. Yet the undifferentiated line remained as a sort of source from which all

manner of what look like experiments might be made. The line of such forms steadily evolve, but not by any great specialization of teeth, or increase in bodily size, or special developments of muscles or bones. In these evolution has probably been mainly an evolution of the brain. In the side lines the evolutionary forces, if we may personify them, only seem to have thought of the immediate result; in the line of small generalized types the evolutionary force is of a different type and seems to have foreseen the future."

In Tertiary times we see the forces at work in the late evolution of the mammals. Side branches are formed which rise to all the different types of ungulates; and, whether these branches lead up to horses, rhinoceroses, elephants, titanotheres or cattle, all seem to have been derived from small generalized mammals of the Lower Eocene or Palaeocene. After Lower Eocene times the stock of small generalized mammals seems to have been exhausted, and no new lines are afterwards evolved. All the later evolution is simply a further manipulation of the types already formed. If we look at the world, today, we cannot find a single mammal sufficiently generalized to be the ancestor of a new group. . . . In fact, one feels driven to the conclusion that the further evolution of mammals is limited to secondary modifications of existing types. . . . The origin of warm-blooded mammals from crawling reptiles has been a most remarkable event; the evolution of a large-brained from a small-brained ape, like *Australopithecus,* is far more astounding.

But whatever changes there may be in the future, it seems quite impossible that mammals can again originate from reptiles, or man from apes. In fact, we know of no invertebrates that could give rise to vertebrates. We know of no fishes that could again be the ancestors of amphibians, and no amphibians now alive that could give rise to primitive reptiles. And there are certainly no reptiles that could possibly evolve into mammals; no existing mammals that could possibly evolve into apes, and it hardly seems possible that any living chimpanzee or gorilla or orang could be the ancestor of a new type of man. Apart from minor modifications, evolution is finished. From which we may perhaps conclude that man is the final product; and that, amid all the thousands of apparently useless types of animals that have been formed, some intelligent controlling power specially guided one line to result in man.

Professor Caullery reviews the whole situation. He finds Darwinism, Lamarckism and Mutationism all equally incapable of explaining how evolution can have been effected. He is greatly impressed by the fact that, although Morgan and his associates have been breeding the fly *Drosophila melanogaster* for twenty years, they have not succeeded in producing a new species. They have obtained plenty of mutations, but all of these are clearly melanogasters. Le Dantic compares the production of mutations to the metamorphoses of the man at the circus having 36 waistcoats. When once he has divested himself of all these, he is still a man and is incapable of any further metamorphoses. So is it with *Drosophila* and every other species that has been experimented on. As this fly produces 25 generations in a year, more than 500 successions have been bred selectively. This period, as Caullery points out, is equal to at least 12,500 years for the human species. The great fact that recent experimental zoology has brought out is that nature is "infinitely more stable" than evolutionists had imagined.

This compels Caullery to make the following admission: "There is no doubt that today we seem farther from showing how evolution has been effected than we were forty years ago." He further says that those biologists who deliberately confine themselves to the strict methods of physiology must consider that the problem of evolution is outside the domain of science." In other words, evolution cannot be supported on scientific grounds; it is a matter of philosophy, or, as Bateson put it, faith.

However, Caullery continues to be an evolutionist because, in his view, evolution affords the only rational explanation of organic nature as being the result of the play of natural forces. He declares: "Even the least rationalist mind cannot conceive of veritable direct creation of living creatures."

As such a conception—that of creation—is beyond the scope of Caullery's mind, he has to make the best of a bad job and accept evolution as a matter of faith.

He admits that the fossils reveal practically no forms that can be deemed to be connecting links between the various groups of organisms, and that all the Pro-mammals, Pro-aves, Pro-amphibia, etc., imagined by zooligists of the last century, remain myths, and that the genealogical trees that they drew up are still represented by the tips of branches and nothing more But says he philosophically, there is no need to be unduly worried about this fact, because, in his view, we never find a fossil of any group until that group has been in existence a long time and has become widespread

But to believe this is to live in a fool's paradise. There is abundant evidence that we know, by means of fossils, the greater number of animals that have existed in the past in Europe and North America, so that, had any new group originated in either of these

continents, we should ere this have discovered fossils leading up to these.

The reader will have remarked that Broom believes that evolution is finished—a thing of the past. Caullery holds a similar belief. I take the liberty of setting forth the following translation of the latter's confession of faith (p.411).

There is evidently no logical reason for admitting that evolution has finished. Today will be tomorrow, but a fraction of the past. In a recent phase of this, such as the Tertiary, we know of facts indicating sufficiently great evolution. [He means the appearance of a great number of new kinds of mammals]. Why should the process have stopped precisely at our period? We must therefore admit in principle that evolution is still going on; but the whole of the facts set forth above authorize us to think that its amplitude has long been restrained, and that today it is only a matter of the minute modification of organs without relation to those that have brought about the general diversification of the organic realms. No positive fact is known in nature indicating in the most recent phases of the past the formation of new types. On the contrary, the experimental study of heredity has brought to light the stability of every species on which we have sufficiently experimented. On the other hand, it is true that the study of the faunas of islands reveals the progressive individualization of endemic species, and there is reason to admit that it still continues. Certain processes, such as the reduction of the toes in the Equidae, which have evolved orthogenetically, have doubtless not completely stopped. Similarly it seems that the acetabulum (socket) in the pelvis of Sirenians is gradually effacing itself.

But all facts of this kind constitute only minute modifications, and, if there is not a complete fixity of organic forms, the amplitude of the evolutionary transformations seems to be infinitely reduced compared to what must have happened formerly to permit the realization of existing types. These statements suffice to show that the bases of the experimental study of the mechanism of evolution are necessarily very precarious. But also, supposing we shall not eventually be able to reconstruct these mechanisms in actual nature, we will not be prohibited from imagining that in the past the circumstances may have been different, and that certain possibilities were realized in the past which are no longer being realized today. Our general scientific conceptions evidently are based on the constancy of natural laws, and it is grievous (*grave*), in order to explain the facts we attribute to the play of these laws, to invoke a determinism that will not be permanent.

In geology, the doctrine of actual causes, invoked first by Lamarck, and developed later by Lyell, imposes itself. But this does not imply a complete uniformity in the course of geological phenomena. It is certain that the elevation of the Alps is not the result of phenomena that are not now going on before our eyes, at least to the extent to which they were momentarily produced? We are not prohibited from thinking that the same may have happened in the history of organisms.

It is quite unnecessary for me to point out that this appeal to unknown forces in the past, which have now ceased to operate as the causes of transformations that are imagined to have occurred—transformations in many cases that are physically impossible—is utterly unscientific. From the foregoing it is apparent that the creationists have every reason to be satisfied with the manner in which the battle against evolution is progressing. Within the last twelve months two evolutionists have openly stated that evolution is not now taking place. On page 427 of the book mentioned above Caullery says: "We must either reject the rational idea of evolution or admit that the stability of organisms has not always been absolute;" while, as we have noticed, Broom writes: "Apart from minor modifications, evolution has ceased."

Now, to say that evolution has ceased is to utter a contradiction. The whole essence of evolution is its unendingness. Deprive it of this and it ceases to be evolution, even though it may still be called by that term. Broom and Caullery are really creationists, who hold a curious view of creation, viz., that long, long ago one or more simple organisms were created, many, if not all, of which were endowed with the property of undergoing a definite amount of transformation in successive generations; that the limit of this transformation has been practically reached, and that these organisms are now living in a state of stability.

I find creation of this kind very difficult to comprehend, but, of course, that does not prove that it did not take place. I ask myself, Why should organisms be subjected to transformations for millions or thousands of years, and then suddenly *cease* to transform, but live on happily in a state of stability? What can the object of this have been?

The reason why Broom and Caullery hold this peculiar view of creation is their belief in current geological theory, namely, that the formation of the fossiliferous rocks was a matter of millions of years, and that new organisms appear for the first time at various stages. But this dating of the rocks, this belief in successions of types of organisms, is based on the unproved assumption that the evolution theory is true. In effect the orthodox geologist says, "I believe in evolution because I believe that new organisms appeared in various geologic ages, and I believe that new organisms have appeared in various geologic ages because I believe in evolution." Thus they argue in a circle, and the scientific situation is Gilbertian.

But we are driven to the conclusion that the evolution theory is clearly untenable. Facts, when squarely faced, compel us to believe in special creation. The real question at issue is not Evolution or Special Creation, but the nature of the organisms that were specially created, or, rather, the extent of the inherent capacity of these to undergo change of form in the course of successive generations. Are these changes confined to species, genera, orders, classes, or phyla? As we have seen, experiment indicates that they are now limited to the genus, if not to the species. But this present limit may be because the created organisms are getting old, that they are now less plastic than they were when they were first created. We cannot ascertain by experiment the extent to which organisms may have undergone change in the past. All we can do is to draw inferences from observation and known facts. We have, on the one hand, passages in the Bible indicating that considerable changes have taken place at least in man since his creation. On the other hand, we have the fossils. Unfortunately we are not at present in a position to draw proper inferences from them, because for the past seventy years all paleontological discoveries have been interpreted and described on the assumption of the truth of the evolution theory. Until all the facts of geology and paleontology have been overhauled and set forth without bias, we shall not know what the fossils tell us about changes in organisms in the past.

Camberly, England

Reviews of Recent Books

My Flight from Russia. By Abr. Kroeker. Mennonite Publishing House, Scottdale, Pa. 65 cents.

If you want to read a gripping narrative, get this book. The author is a minister of the Mennonite persuasion, and lived and served his people in Russia for many years. He was also the editor of the Mennonite church paper. Thus he was a shining mark at the time of the Soviet revolution, and had to flee for his life, or perhaps he never would have lived to tell his thrilling story. How he evaded his pursuers, how he suffered deprivations of every sort, how God preserved him in times of great peril, how he finally escaped, and came to America to appeal for help for his fellow-Christians in Russia—all this is told in a very simple and graphic way. We feel that Mr. Kroeker has given a true representation of the Soviet regime in Russia, for we can see no reason why he should want to misrepresent conditions prevailing there.

Souls Aflame. By Joseph Martin Dawson, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.50.

The symbol of fire is often used in the Bible. Dr. Dawson has gathered up these various references to fire, and has treated them very searchingly in successive chapters. His book is suggestive and stimulating, and is wholly true to the Word of God. He shows that fire burns away the dross, and thus purifies and refines; that it warms; that it illumines. So it is with the truth and power of salvation through Christ by the Holy Spirit, according to the Holy Scriptures. By the baptism of the Holy Spirit man's soul is cleansed from defilement, its emotions are stirred into a clear warm flame, and its faculties are spiritually enlightened. Many other related truths are beautifully set forth in Dr. Dawson's fine volume. The chapter headings are suggestive. You will want to know how he treats this subject: "Fiery Tongues of Good and Evil," based on Acts 2:3, 4 and James 3:5, 6; also this theme: "Victims of Strange Fire."

Youth and Creative Living. By Cynthia Pearl Maus. Ray Long and Richard R. Smith, Inc., 12 East 41st St., New York. $1.25.

In many ways Miss Maus has given us a good book. She is well known as the author of a number of books for young people. She has also occupied various prominent positions in organizations for the training of the youth of our land. In her sub-title she calls her book "a practical guide-book for youth and leaders of youth in the field of character growth." That is an accurate description of the purpose of the book. It is meant to stimulate and inspire young people to high ideals and the attainment of the noblest achievement and service in life. For young people who are already born of the Spirit the book ought to be useful in many ways. However, we miss in it the notes of redemption, justification by faith and salvation by grace. To us the book advocates a "do" religion, as if it were mostly a matter of human achievement

instead of a matter of divine bestowment; and when Miss Maus defends Harry Emerson Fosdick, as she does on page 25, the evangelical reviewer must withhold his recommendation; and he is sorry to have to do so. The book contains so much uplifting teaching that we regret all the more that its author does not stand on a thoroughly evangelical basis.

The Cure for Depression. By F. L. Whitesell. Loizeaux Brothers, Pubs., 1 West 21st St., New York. $1.00.

The author's purpose is to show that all human effort is vain for effecting the cure of the present depression in the world; that for the individual the sole source of relief is faith in Christ, who will give the heart the peace of God in the midst of trial; that for the whole world of human kind the only remedy is the second coming of Christ, which the author believes to be imminent. Yet we hardly think that the author would discourage statesmen and economists from trying to relieve the economic stress of the times should the Lord for His own good reasons delay His coming. While people who want honorable work are at starvation's point, wise economic measures should be sought. There is much common-sense in the old adage, "The Lord helps those who help themselves." In many ways "we are co-laborers with God." Our good friend, Dr. Arno C. Gaebelein, editor of *Our Hope*, has written an appreciative foreword for Mr. Whitesell's book.

Ten Burning Questions. By William B. Riley, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.50.

This book deals with real "burning questions." They are not the embers of a dying fire, but are burning with a genuine living flame. They are dealt with in this volume in Dr. Riley's accustomed graphic and energetic way, and also with much convincing force. The diversity of quotations indicate that the author does not depend on mere hearsay and secondary sources, but in many cases goes back to original sources of information. His arguments are his own, but he cites many authorities that uphold and confirm his views. Some of the outstanding problems with which Dr. Riley deals so effectively are: "The Bible—A Human or a Divine Book?" "The Old *Versus* the New Faith" (treating of Fundamentalism and Modernism); "Theological Liberty or License," "Humanism—Is It Only Heathenism?" "Shall the United States Re-enthrone King Barleycorn?" "Shall Free Love Displace the Family?" "Shall it be Christianity or Communism?" On all these problems Dr. Riley's stand is clearly set forth. He never compromises with error.

Additional Literary Notes

In Dr. H. C. Morrison's book, *Is the World Growing Better or Worse?* (see our review of it elsewhere), we find many striking quotations. In this respect, as well as others, the book is very informing. On pages 93 and 94 he quotes the following language from two professors in one of our great universities, which pronouncements they made to their classes at the beginning of their work in their departments. One of them said:

> If any of you young people have anything that you call religion, you would just as well throw it overboard now, for you will not have it when you shall have finished this course of study.

The other professor said:

> If you young people have anything that you call souls, you may hitch them outside before you come to this lecture room. You will have no use for for them in here.

A careful reading of the brochure, *Where are the Dead?* by our friend and brother, Professor Oscar Lowry, convinces us that he gives a correct exposition of the Biblical doctrine regarding the future life. In a most painstaking way he examines the various futurist words found in the Bible, correlates them with rare skill and ability, and thus proves the consistency of Biblical teaching on this vital subject. He collates the Old Testament passages which use the word Sheol and those of the New Testament which use Hades, and shows that both of them mean "the place of departed spirits." He proves that Sheol ought never to have been translated "grave," as it is thirty-one times in the King James version, thus causing much confusion of thought. The Hebrew word for "grave" is *queber*, and is used consistently everywhere in the Hebrew Bible.

Professor Lowry's discussion of the New Testament terms, Hades, Paradise, Gehenna, Tartarus and Heaven is very enlightening. You will also be interested in what he says about Christ going to Paradise and Hades between his death and his resurrection. How the Old Testament Paradise (a part of Sheol) was changed into the New Testament

Paradise (or Heaven) by the resurrection and ascension of Christ is most graphically set forth. Professor Lowry's pamphlet is valuable as an apologetic for the Bible, as well as an exposition of Biblical truth, because it proves the consistency and logical unity of Biblical teaching on the great problems of eschatology. The book is published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Price, 25 cents. We hope that many people will get this book and study it.

In these columns we have already noted the fact that Professor Brunner, of the Barthian School of Theology, does not stand solidly on the doctrine of the Bible, but openly says: "I myself am an adherent of a rather radical school of Biblical criticism, which, for example, does not accept the Gospel of John as an historical record and which finds legends in many parts of the Synoptic Gospels" (see his *The Theology of Crisis,* p.19). It is difficult to understand how this theologian can reconcile many other things in his book with his negative critical view, especially when he appeals more than once to the gospels to substantiate his doctrines. Does this mean that, whenever a man gets a tincture of Modernism in theology, his thinking becomes clouded? Dr. Brunner quotes even from John's Gospel, and does this as if he means to appeal to it as authority. Is that consistent with his critical attitude toward that Gospel?

Since the theology of Karl Barth is attracting so much attention and winning so many plaudits, it is well enough to know all the facts regarding his position. Like his colleague, Professor Brunner, he fails to take a solid stand on the inspiration and divine authority of the Bible. In fact, his view seems to us to be quite nebulous and shaky, as the following paragraph from his writings will show:

> The Bible is the literary monument of an ancient racial religion, and of a Hellenistic cultus religion of the Near East. A human document, like any other, it can lay no a priori dogmatic claim to special attention or consideration. This judgment, being announced by every tongue and believed in every territory, we may take for granted today. We need not continue trying to break through an open door. And now when we turn our serious, though somewhat dispassionate, attention to the objective content of the Bible, we shall not do so in a way to provoke religious enthusiasm and scientific indignation to another battle against "stark orthodoxy" and "dead belief in the letter." For it is too clear that intelligent and fruitful discussion of the Bible begins when the judgment as to its human, its historical and its psychological character has been made and put behind us.

If this strange paragraph has a definite meaning at all, it must be that the results of the parcelling higher criticism have been settled once for all, and that there is no reason for again raising those critical questions. With due respect for Dr. Barth's ability and due regard for the many truths we find in his theology, we cannot help noting in him the same aplomb and superiority complex that everywhere characterizes the modernistic school. It will be the part of wisdom here in America not to bolt too readily the whole Barth-Brunner theology. There is need to exercise discrimination; yes, to "try the spirits, whether they be of God."

They have caught the contagion over in England. Probably they had it there before we got it here in America. At any rate, *The Fundamentalist,* published in England, informs us that, at a Conference of Wesleyan Methodists, the Rev. H. H. Clegg introduced a discussion on the preaching of the Old Testament. The *Methodist Recorder* reports him as follows: "In the course of a memorable address Mr. Clegg said that within the church there was danger of exalting 'Jesus-worship' at the expense of Christ's own teaching about the Father."

That statement has a familiar sound. It was not many months ago that Dr. Fosdick said something to the same effect concerning the worship of our Lord Jesus Christ. He was abundantly criticized in this magazine. The pronouncements of Clegg and Fosdick prove that they look upon Christ as a mere man, and do not recognize Him as divine. Their conception of Christ does not, therefore, agree with what He said to Himself: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who sent Him" (John 5:22,23). John, the apostle, says, "The Word was with God, and the Word was God." And of course the Word was Jesus Christ, the Son of God (see John 1:18,49; 3:16,17). Then why should not Christ receive our worship? These men who deny the true deity of Christ are worse than non-Biblical; they are anti-Biblical. It is not a pleasure to say this, but it is a duty.

Sure enough, the old, gray-bearded infidel objection about David buying the threshing-floor of Araunah was recently trumped up again in England by Dr. George Jackson, according to *The Fundamentalist*. We were familiar with this objection over fifty years, before we were out of our 'teens. Dr. Jackson contributes an article to the *Methodist Recorder,* in which he tries to exploit some supposed contradictions between the books of Samuel, Kings and Chronicles. Among the "contradictions" he thinks he finds is the one mentioned above. We wonder how often this supposed discrepancy has been explained away. Many times, surely, since the days of Matthew Henry. But the Modernists never seem to know anything except the apparent difficulties with which they try to discredit the Bible.

The explanation of the said difficulty is very simple. In 2 Samuel 24:24 it is said that David paid 50 shekels for "the threshing-floor of Araunah," while the Chronicler says that he paid 500 shekels for "the place of the threshing-floor." Says Dr. H. C. Morton, editor of *The Fundamentalist*:

> There is here no contradiction, nor anything remarkable. The actual threshing-floor of Araunah was a little outcrop of rock that became later the Altar of Burnt Offering. "The place of this threshing-floor" was evidently the whole, or the greater part, of Mount Moriah—a very much larger matter.

That is, David first bought from Araunah only the threshing-floor on which to make his offering to God, and paid 50 shekels for it. Afterward he bought the whole area around the threshing-floor, and paid 500 shekels for it. But why did Dr. Jackson write the said article, and why did the *Methodist Recorder* publish it? Only one reason can be assigned—viz., to discredit the Bible.

Is there any moral peril in accepting and teaching the behavioristic psychology? Let us see. In that valuable book, *Behaviorism: A Battle Line,* which was reviewed in these columns some time ago, Dr. William McDougall, the eminent psychologist, depicts the effect which Behaviorism has on the family. He says:

> Behaviourism attacks the family at every point. The relations between man and woman it would reduce to nothing more than one means for securing sensuous gratifications; and those relations between the sexes are best which will produce the maximum amount of such gratification. Romantic love, marital fidelity, and pre-marital chastity for either sex, all these become absurd and pernicious survivals. Watson has foretold that within fifty years marriage will have ceased to be an American institution; and there can be little doubt that, if his theory of human nature could be shown to be true, or if, in spite of its falsity, it should continue to spread as it has spread in the last decade, his forecast will be realized.

Mr. McDougall seems to feel very keenly on this subject, for he points out the destructive effect of bad psychology, saying:

> . . . I do suggest and contend that the crude materialistic theory of human nature, the theory that man is a machine and nothing more, taught dogmatically every year to hundreds of thousands of innocent school-teachers and college students, cannot fail in the long run to contribute very considerably to the decay of morals and the increase of crime. For it is a theory utterly incompatible with any view of man as a responsible moral being, and utterly incompatible with any religion that the plain man could recognize as such; a theory which represents man as incapable of choosing between good and evil, as the purely passive sport of circumstances over which he has no control; a theory which, if it is accepted, must make all talk of self-control, of self-improvement, of purpose and ideals seem sheer nonsense, survivals from an age of naive ignorance.

Yes, Behaviorism is a most sinister and dangerous kind of psychology to teach to the young. It tends to break down their morals. Instead of teaching our youth that they are mere irresponsible machines, or puppets, or animals, instructors in all our schools, from the grades to the universities, ought to stir up and heighten their sense of accountability and impress upon their minds the fact that they should, must and can use their wills in choosing between right and wrong.

Well, to use a strong figure of speech, we are "knocked off our feet." In the Biblical Seminary *Bulletin* for June we read that Dr. S. Parkes Cadman, speaking at a luncheon in New York City, "electrified his hearers with the pronouncement that Liberalism has failed, because the world has forgotten the Bible, and thereby lost a treasure which nothing else in our civilization of today can replace." In the absence of any expression of repentance, or any confession of error, we do not know what estimate to place upon this statement.

President Herbert Hoover aligned himself on the side of the Bible in a telegram to the Biblical Seminary, New York. He expressed the desire that the said Seminary should "continue its interdenominational work of training Bible-inspired preachers, teachers, missionaries, and other Christian workers. No institution doing the work this seminary is doing should be allowed to fail, particularly in times like these."